Stri Dharma

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NOTES AND COMMENTS

The Hon. E. S. Montagu

The women of India no less than the men deeply regret the forced resignation of Mr Montagu. At a time when the interests of women were at a crisis, at that important stage in political changes when women might have been left in the lurch as happened in the great English Reform Bill of Mr. Gladstone, Mr. Montagu proved himself a true friend of Indian women. He received the All-India Women's Deputation with sympathetic understanding of their claims to political equality with men in any scheme of reform to be drawn up. There is no doubt his influence was predominant in giving to the Provincial Legislative Councils the right to enfranchise their qualified women, and thus enabling them to share in the benefits of the Reforms. We wish him a speedy return to office and we join in the general affectionate gratitude that is being sent to him from high and low.

The New Governor of Bengal

Though women have lost one friend in Mr. Montagu, they have gained a tried and trusted friend and champion in Lord Lytton, the new Governor of Bengal. With his permeating influence in Calcutta there is almost a certainty that the Bengal women will soon be treated as justly as Bombay and Madras women. Lord Lytton was one of the most staunch and able men supporters the British women had throughout their long and bitter struggle for the political vote, and his sister, Lady Constance Lytton, was one of the martyrs, heroines and saints of the militant movement. A very representative deputation of women representing British Women's Societies waited on Lord Lytton before he started for India. The chief speaker, Mrs. Fawcet said they came to congratulate him on his appointment to the Governorship of Bengal or rather to congratulate England, India and the British Empire on the appointment of such a man to such a post of responsibility and power. Secondly, they wished to ask his help in promoting the enfranchisement of Bengal women and in obtaining for them educational and other much needed reforms. Thirdly, they wished to thank him for the great services he had rendered the women's cause already. Mrs. Pethick Lawrence believed that he was going to India to help its men and women to achieve another step in emancipation, in self-expression and in self-determination. We print elsewhere His Lordship's valuable reply which should gladden the hearts of our Bengal sisters.

Women Lawyers

Dr. Gour brought forward an amendment on the occasion of the debate in the Legislative Assembly on the removal of sex disqualifiication for that Assembly's vote. He moved that this disqualification should also be no longer held a bar to prevent women from enrolment as lawyers. The amendment was withdrawn on the assurance of Sir William Vincent that it would again be debated after the Government had received the opinions of the Provincial Councils and High Courts, and Women's Associations regarding it. The Behar Council has decided to remove the sex barrier from the Legal Practitioners, Act so that women in Behar may now practise as lawyers and barristers. Other Councils, please follow this good example! Meantime a volume of public opinion is being forwarded to the Government in favour of this reform including Resolutions from Branches of the Women's Indian Association and the Madras Women Graduates' Union.

Bombay Committee of Inquiry into Prostitution

Arising out of a debate in the Bombay Legislative Council a Committee has been appointed by the Government to report on the legislation and other action necessary to check the growth of prostitution in the city of Bombay. The people selected are not entirely satisfactory as one fails to find amongst them some of the active social workers who have carried on personal investigations into the conditions of women in this evil traffic and have played a prominent part in the work of rescue and relief. Much has been done in Burma, Ceylon and elsewhere by legislation which makes the keeping of brothels illegal, which prohibits landlords from letting their houses to immoral people, and makes "procurers" subject to severe punishment. If such laws are made for India many dark and dangerous and disgraceful spots will be removed from famous cities like Bombay, Gaya, Benares, etc. *The Social Service Quarterly* rightly comments on this subject:

> It is undoubtedly true that so long as woman's place in society remains that of a defendant, marriage laws remain rigid, and some men and women wallow in luxury while others have to slave or sell their bodies for getting their livelihood, there will be

no final solution of this ancient problem. But that is no reason why action should be deferred against the evils infesting and the dangers immediately threatening us. Therefore, while the real remedy consists in the reconstruction of society and the adjustment of the relations of the two sexes, no city can afford to allow the bodies and minds of the younger generation to be poisoned by the kind of vile trade in the human bodies and souls which flourish rampant in Bombay. It is in this spirit that the Committee must set to work.

Women and Disarmament

Women hate war. They are the chief sufferers from wars. They long for the custom to cease of settling national quarrels by wars. Formerly they prayed for the prevention of war now they are adding their political influence to their prayers. Newspapers from America state that it was the pressure of the American women which not only precipitated the Washington Disarmament Conference but held it steady towards it destined end of enormously reducing naval armaments, and of arranging treaties between Japan and America which will ensure peace in the Far East. The *New York Herald* describes the women's influence as follows:

> When the real story of the Washington Conference is told, there will be a chapter or two devoted to the benevolent, wise persistency of the right kind of women who kept the peacemakers up to their job, smiling away at dinners the mountainlike obstacles that had been raised in the secret sessions, smoothing ruffled sensibilities, placating injured vanities, bolstering up faint hopes and always keeping before the peacemakers, like an ikon stamped with gold, the vision of the peace that the People silently, implacably waited for.
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> Possibly you may have discerned in the news reports or even in the columns of society reports some achieving identities. There are literary scores of women so fortunately situated as to be the battalion of life for their sex the world over, concerned in this modest victory. Among them are the women of American official life, some British women, a Frenchwoman or two, a very, very old Japanese lady, several sprightly Italians and at least two Chinese ladies who find their frocks on the Rue de la Paix and in Paris. Neither the individuals nor the nationalities count for much in the sum total of what the sex has done here. There is one man who knows pretty much all the story. That is the President of the United States. Maybe he will tell it in a message to the Congress.

A New "Maternity Infant Welfare and Nursing Service"

Owing to the generosity of two gentlemen who are representatives of charitable Trusts belonging to the Bhatia community in Bombay, an extensive new scheme for improving the health of mothers and for reducing the rate of infantile mortality has been started in Bombay for the benefit of the Bhatia people. The organisation and carrying on of this work has been entrusted to the Nursing Service Department of the Poona Seva Sadan, which has supplied to it two fully qualified Nurses and a Lady Doctor all trained in that Institution. These workers will be advised and assisted by practitioners of long standing in Bombay, who are themselves (one of them being a lady), keen on such work. These four Nurses will go about both in the morning and evening for three hours visiting Bhatia families, in company with the supervisor on some days, by turn in four different wards of the City, for the present giving every possible help to expectant mothers, to women in labor, to newly born infants and babies, to children in weak conditions, and medical help to little girls and boys attending school by examination and to women generally. The Lady Doctor will pay regular visits to houses in which the Nurses have worked and supervise it. Thus the Nurses' work under the scheme will mostly correspond to the work of the District Nurses in England.

It is a great honour that the responsibility for this humane scheme should be given to the Poona Seva Sadan, and it is an honour that it deserves for its years of steady and consolidated work among women in Poona. Now it is getting more demands for its trained workers than it can supply.

Women's Magazines

The publication of a growing number of women's magazines in India is a hopeful sign of the times. There is a widely-read Bengali women's Review issued by the Editor of the *Modern Review* and his gifted daughters; there is a Gujerati "Samaj Jivan,", the Malayalee "The Mahila", The Young Women's Christian Association, "Woman's Outlook in India" and the Telugu "Andhra-Lakshmi", and the latest to appear is the "Lanka Mata", which like "Stri-Dharma" is bilingual. These are general journals but a specialised one "Indian Cookery" has also been started which deals with food and household affairs only. India is far ahead of Burma in this matter of literature and news definitely for women. Enquiry showed that there was no such women's magazine in Burma. But how far behind the European countries India still is! In Norway a new women's paper has enrolled 12,000 subscribers within its first six months. It is doubtful if all the women's papers in Indian languages combined possess 12,000 subscribers. Getting new subscribers for the various women's papers ought to be a point of honour and educational sex-loyalty with every woman reader of these magazines.

A Message to Ceylon Women

The Ceylonese women ought to go ahead when they have such a sympathetic and progressive woman in the wife of their Governor. Her Excellency Lady Manning, to whom the first number of "Lanka Mata" is dedicated, has sent them the following message:

"In "Lanka Mata", the new magazine for Ceylon women, I hope that the women of Ceylon will find inspiration for a real step forward along the lines of social and intellectual advancement. There are so many interests which though they centre round the home develop in one a wider outlook than could be gained in a life-time devoted entirely to domestic routine.

I feel sure that the women of this island mean to take more and more part in those municipal and national matters which primarily concern them

and that they will also show increasing interest in all movements for helping forward the development of those of their sex whose opportunities are not so great as their own."

Olga Manning

An inspiring message from Mrs Jinarajadasa also appears in this paper.

Women's Interest in Arts and Crafts

The Lakshmi Vilasa Sabha of Madras has specialised in the training of children and young ladies in the performance of dramas and in the intricacies of kollattum. The 13th Anniversary of the Sabha was recently held and the Report showed that the President had performed 50 Kalakshepams in one year and a number of most excellent plays had been given by the members and their daughters. This artistic side of women's life deserves every encouragement. At present there are not at all sufficient facilities for teaching Indian girls painting, carving, rhythmic physical culture or even music. The natural love of artistic things is often smothered and suppressed in our women. One young married lady visiting the Madras Arts and Crafts Exhibition sadly exclaimed: "My relatives think I am mad because I love pictures so much. If they would only let me I would gladly sell this costly saree I am wearing and buy one of those pictures with its price." It was significant also that the first exhibit sent in to the Crafts department of that Exhibition was a specimen hank of extremely fine homespun cotton yarn spun by a Madras lady who wrote on the back of her card attached to it, "the pride of my Charaka."

The Power of the People over Taxation

The Government of India had proposed to increase the tax on salt this year. No one will be more glad than the women of India to hear that this proposal was defeated as a result of the changes made in the method of electing direct representatives of the people for the Legislative Assembly. The elected members of the Assembly were also able to prevent the price of cotton being raised and they placed a higher duty on cotton goods that had been made in foreign countries. This is a proof that Indian people have gained a very large amount of the Home Rule which we are still pressing for. Power over taxation is one of the strongest weapons of Government.

Mr. Gandhi's Imprisonment

Mr Gandhi has been given six years' simple imprisonment for spreading disaffection against the Government, a charge to which he pleaded guilty. Sympathy will go out from all to his devoted wife who is bound to feel the loneliness and the length of the sentence more than her husband.

Requisition to the National Party

The Hon. Secretaries of the W. I. A. have sent a Requisition to the newly-formed National Party to insert a clause in their programme stating that they will further the advancement of the women of the country, educationally, economically and politically. It is regrettable that in their published programme no mention is made of the interests of women. We urge the Party to give to women equal rights and equal opportunities with men in National matters.

SOCIAL SERVICE

BY RATAN PHEROSE TARAPORE

There are many branches into which social service is divided. It is so wide a subject that to explain the whole of it systematically requires a more competent mind than mine. One branch of it has always interested me, however, in connection with which I have started the activities of the Rangoon Sarada Sadan, and on that subject alone I shall write in this article.

Social Service is a duty we all owe to humanity. It strengthens human relationship, teaches tolerance, and increases human bliss manifold by placing the interest of others before your own.

The question is when, where and how shall we begin and in what spirit shall we proceed with this wonderful duty we wish to undertake.

Surely we must in our humble way begin aright, continue with zeal, not in the narrow path of prejudice and party feeling, but on a broad highway of liberal ideas and universal fellowship.

The aspect of Social Service I referred to is to an extent described in the ideals laid down for the progress of the Sarada Sadan—*viz.*, the uplift of Indian womanhood from its sadly neglected and undignified position of subordination and moral and mental slavery. God never intended woman to be man's slave. He designed her to be a companion to him. Are the women of today recognised as such? No, and why not? Specially is this so with the women of the lower middle class and those of the depressed classes. As woman is—with her uneducated mind and untrained intellect—to launch her unguarded into the world of temptation and trials, is to render her a sport of the wiles of the world. To enable her to face with courage and a level mind life's baths side by side with her husband as his true companion, she must be educated in the broadest sense of the word. To-day more than ever before has the need become imperative. National Education and Social Reforms are in the air. The manhood of the India of tomorrow will have been nursed by the mothers of to-day. The poor intellect of the mothers must necessarily cripple the intellect of our men of the future. The need of a mother's guidance in early education cannot be over-estimated. The close contact into which a mother comes with her children enables her to wield a tremendous influence on the destinies of our coming generation. She plays a great role in the up-bringing of the future citizen.

A recent writer has remarked that "the home is the earliest school of morality, politics and religion. If you wish to make your country prosperous educate the mothers". By education I do not

mean book-learning. A woman must be made conversant with the ways of the world in a very broad way. She must be tactful and sweet in domestic duties. She must be brave, yet not forward. She must argue but should not be quarrelsome, she must learn to enjoy the pleasures of the outside world without acquiring or desiring unwomanly ways. In fact she must become the nucleus of society and national character and still be a *Woman*.

Individual efforts are not much good. We must all combine in acquiring knowledge from those above us and in imparting it to those beneath us in the scale of education. Many men have worked in this direction, and many have failed. Why? Because firstly they have not tried to educate the mothers—and secondly they have not understood woman and her difficulties. It is women who must take up this branch of Social Service—and when they do we shall see it become a tremendous success.

The prejudice against a woman's work still exists and is a frightful handicap. So long as a preference is shown to a man, women will neither have the chance to get the broadest experience nor to give their best service. Women are peace—loving. They fight only when the fight is forced on them.

A Dr. Cabot believes that a woman's real place in life is Social Medicine—"prevention, hygiene and sanitation, education and public service."

In Europe there are thousands of silent women workers in every branch and department. Even there the prejudice exists and most of their work is overlooked. But they are working for humanity and not for fame or fortune. A woman's heart yearns for Service. It is never a question of competition with her, but one of whole-hearted Service.

In Bombay, Social Service is rendered by many associations conducted by women, chiefly by Parsee women. Respectable, educated women go from house to house amongst the poorest quarters trying to help their unfortunate sisters in every way possible. Many an infant's life is saved by watching over the processes of an untrained mother and guiding her properly in the nursing of her babe. This necessity is more imperative amongst our Hindu sisters who are married very young.

I shall conclude with a request to my readers to try hard to rouse the instinct that is dormant in every woman—the instinct to give and to serve.

Women have already opened Institutions in Rangoon—such as our Sarada Sadan—which belongs to everybody—rich and poor, educated and uneducated. Take an interest in these, wherever they are located. You are welcome to learn in them any subject you do not know. If you know something that the others do not, offer to teach. There are sisters who cannot go out to earn even a little. They have families and an extra income would mean comfort and contentment. Such women's institutions will teach them how to earn it, and as you give your time and services to these you will be directly performing fundamental Social Service.

THF EARL OF LYTTON'S REPLY TO A DEPUTATION OF BRITISH WOMEN SUFFRAGISTS

[The deputation was organised by Members of the late Women's Social and Political Union and Miss Beswick of the Order of the Star in the East (English Section). About 25 women were present including representatives of British Women's International League, Catholic Women's Suffrage Society, Conservative Women's Reform Association, Guild of Empire, Indian Women's Education Association, International Woman Suffrage Alliance, Ladies Association of Calcutta, National Council of Women of Great Britain and Ireland, National Women's Citizens Association, National Union Society of Equal Citizenship, Order of the Star In the East, (English Section), Theosophical Society in England and Wales, Women's Freedom League, Women's Social and Political Union (late), Women's Unionist Organisation, Women's Social and Political Union, Knebworth Branch, and National Union Society for Equal Citizenship, Knebworth Branch.

Speakers. Mrs. Henry Fawcett, 2, Gower Street, London, W. C. I: For the International Alliance for Woman Suffrage. Mrs. Pethick Lawrence, 11, Old Square, Lincoln's Inn: For the British Women's International League. Mrs. Villiers Stuart, 18, Pelham Street S. W. 7.: Introduced Indian Women's Educational Association. Mrs. S. C. Mukerjee, 59, Glenmore Road, Belsize Park, N. W. 3.: Ladies' Association of Calcutta. Mrs. Palit, O. B. E., 108, Bridge Lane, Golders Green, N. W. A. very well-known Calcutta lady, many years resident in London. Mrs. Buchubai K. Kotwal Khurshid, 28, Quenn's Road, Wimbledon S. W. 19, Indian Women's Education Association. The Earl of Lytton. Mrs. Marshall, 15 Gayfere Street, Westminster, S. W. I.: Member of the Guild of Empire, Late Member of the Women's Social and Political Union.]

I cannot tell you how pleased and touched I feel at receiving this deputation. It is a very nice and unique experience for a Minister to receive a deputation on business which is all pleasant and has not come to ask for something which there would be little probability of granting. It has caused me no anxiety, I have not had to search through files or ask my staff for data on which to build my defence. As I said it is an exceptional and a delightful experience.

It has also greatly pleased me that you should have wished to come here and bring back the remembrance of the days when we worked together in those difficult times.

I am glad that you feel that I helped in that great movement which had so triumphant and satisfactory a conclusion. I want to tell you something which may be new to some of you; I always felt that I gained more by my association with you in the Woman's Movement than I gave to it. I expect this is true of anything in life for which one works wholeheartedly; one gains more than one gives. I should like you to know that not actually a rebel myself, the fact of being a relation of a rebel against the Government has made it much easier for me to understand the meaning and sincerity of those who are outspoken critics of Government. It has given me an added capacity to understand and sympathise with the ideals of others. This is a great asset and I feel I owe it to the women of this country who taught me to acquire it.

It has helped me, I think, to understand how the standard of development in civilisation which a nation reaches is measured by the education and capacity of its women. Therefore you will see

that you will not have to ask me to be sympathetic in the matter of political representation and education of women in India. This lesson I have already learnt in this country. I have no fear of going to India and finding myself head of a Government in a country the women of which are just at the beginning of their struggle for freedom. I approach that difficulty with no anxiety.

You know that the matter does not rest in my hands but you may be assured that I will do what I can to help in the struggle for better education and freedom for Indian women.

I have somewhat mixed feelings with regard to my appointment to the Province of Bengal. I cannot, I am sorry to say, claim that my Province was the pioneer in this work, but I hope very much to have some share in bringing it about and helping those who are working for it, at any rate with argument.

One of the strongest arguments used at the time when we were trying to get the franchise for the women of this country was that if it were granted it would have a disastrous effect on India. This is an argument which cannot be brought in this case. I confidently expect that during my stay in Bengal, a great advance will take place in the education of women and in the realisation of their political aspirations.

I feel deeply gratified by the expressions of sympathy and goodwill from the ladies of the country to which I am going. I deeply appreciate the all too flattering things you have said about me, and I am glad to be able to feel in the difficult task which lies ahead of me that I have your sympathy, and that whether you agree or disagree with the policy that I may be mainly responsible for, you can understand and sympathise with the spirit in which I approach the task.

In many ways we have discovered that we are at one in our ideals. I shall hear in India of all the questions in which the women of my Province are interested, but if any of you are interested in any movement in any part of India and will kindly bring it to my notice, it will enable me to help more than I could otherwise do.

Thou must be true thyself,
 If thou the truth would'st teach;
Thy soul must overflow, if thou
 Another's soul wouldst reach.
The overflow of heart it needs
 To give the lips full speech.

Think truly, and thy thoughts
 Shall the world's famine feed;
Speak truly, and each word of thine
 Shall be a fruitful seed;
Live truly, and thy life shall be
 A great and noble creed.

—Horatius Bona.

THE "LORDS OF CREATION."

By One of Them.

First, let me say, I am not a woman! But having been, as I evidently was, in high favour with the Gods at the time of my birth, I was born one of those masculine creatures called MAN. As such, I have had many exclusive privileges which the fair sex could not, indeed, *must* not enjoy. I cannot say that I have taken all those privileges unto myself; it would be becoming perhaps if I let others say; but most men thread their way through them one way or another, with more or less unpleasing results to others.

For example, what a joy it is for the male of the species to do the things, from boyhood up, that are supposed by him not to be fit for his sister to do. To chase a cat, throw rocks at windows (an example which, I believe, his suffragette sisters have lately followed), torment dumb creatures, hunt wild things, to smoke and chew tobacco, to swear and to fight—all these our boy proudly does with the thrilling feeling that he is thus making it very clear that he is superior to anybody who can only wear skirts, which habilment he holds in unconcealed contempt.

He is, of course, encouraged in his masculine delusions by the male adult, and so he grows up accentuating the attitude at every step until, by the time he reaches the age of responsibility, he has come to know pretty well how to put the "inferior sex" where she belongs, according to the approved masculine view-point.

Undoubtedly the spirit of the male naturally seeks to develop for itself strength and prowess of the physical body, and perhaps in the earlier stages this must necessarily express itself in the coarse and vulgar forms of manliness. One of the conspicuous evidences of the undeveloped state of our civilization is the prevalence of this rather primitive instinct of manliness, and in no way is it shown more objectionably than in man's attitude towards woman. Taught all through the formative period of his life that the female is a weak thing, he very naturally carries that idea into all phases of his lifework—into the domestic circle, into business, politics, the professions and elsewhere. It shows itself conspicuously, of course, in his conversations. The most of his jokes that are unfit for the drawing-room are about women.

The result has been that for ages man has come to look upon woman as a sort of creature of prey, to be pursued, used, enjoyed and rejected at his own sweet will. By force of circumstances his quarry has accepted this position of inferiority made for her, but not without a sub-conscious determination, born of the innate perception of the natural equality of man and woman, to gain her rightful position in life. As it was not possible for her to oppose force with force, she turned to the weapons of subtlety and used them for her ends, and so she developed all those delicacies, graces and allurement for

which she is now so plainly characterized. By this pathway of development therefore she, after a long struggle, has acquired the character and wisdom not only to stand beside her "lord and master", but to take a place in competition with him in the affairs of life which he had always arrogated exclusively to himself. Having been refused in her own sphere the equality that was hers by divine right of nature, woman has taught this rather dull male creature the lesson not only of her equality, but in many ways her superiority, and she has done this by invading *his* jealously-guarded sphere and, more often than not, smilingly "beating him at his own game".

Indeed, I do not fear to believe that, by her superior refinement, woman has qualified her feminine body to be a much better body for the incarnation of the finer and more spiritual souls; for man, with his tobacco, alcoholics and general roughness of living, has tended rather to coarsen the male type of body—a fact that those women had better heed who are now so foolishly beginning to imitate man's coarser habits. That the more striking souls are now coming into feminine bodies may be foreshadowed by the position of high leadership in spiritual and political fields, not to mention that of business, already occupied by women; various phases of it are apparent in many directions. A traveller to a new country remarked not long ago that the women seen looked and carried themselves like queens, but that their husbands looked as if they might be their body-servants.

But the danger is that the pendulum may swing too far in the opposite direction and so give us female tyranny in the place of male, which would be equally undesirable.

Therefore, the sensible thing for man to do is frankly to recognise the laws of human life as expressed in the principle of opposites, and to strive to adjust the conditions to a state of equilibrium wherever they are out of balance. In doing so, it is needless to say, he will have the hearty co-operation of the one who should always have been allowed to occupy her normal place as an equal partner in his life.

Then at last we shall live in a decent and civilised world. The present is distinctly a man's world, made after the pattern of his lordship's most objectionable qualities. In it we find him revelling in war; producing and then capitalising poverty; incubating criminals and then complacently punishing them instead of trying to reform them by right education and industry; keeping the masses in states of densest ignorance; this and much more of even worse nature bears pitiful testimony to the utter failure of masculine rulership of the world. Such savagery women would never endure for a moment, if they had the power to correct it.

The new civilisation awaits the free and open co-operation of woman with man. Let her have a hand, say I, and so let the new age of happiness and well-being be speedily ushered in.

WOMEN THE WORLD OVER

Japan

A Resolution calling for modification of the peace preservation laws to permit women to participate in political movements has again been introduced in the Japanese House of Representatives. This is the same resolution which passed the same House last year but which was thrown out by the House of Peers much to the disappointment of its supporters and the women. Its prospects are considered more certain this year.

The Kojimachi Ward Office recently gave two women, Miss Sadako Uchida and Miss Haruko Ikeda, work in the educational section; it being the first time that women have been employed in Municipal Government work. It is said that the experiment has proved a great success and that the women are handling their work well.

Other Wards, it is predicted, will follow suit, thus opening up a new field of endeavour for the women of Tokyo.

University Graduates in Japan have formed themselves into an Association which already has 200 members including British, Japanese and Amrican women. At present it is linked up with the International Association of University Women through the American Association of University Women of which it is known as the Japan Branch, but the aim is to form a distinctly national organisation which may be called the Japan Association of University Women. Its most active work is carried on by scholarship, educational and publication committees. Its greatest aim is to promote international understanding, appreciation and friendliness as the basis of world peace.

China

A horrible system of child-slavery has long existed in Hongkong. Under the excuse of "adoption" little girls were sold into slavery under the Chinese custom of Muitsai. The British conscience has awakened to a sense of its responsibility for putting an end to this in its colony. The result has been so many questions and agitation over the matter in London and in Parliament that the Foreign Secretary has directed the Governor of Hongkong to draw up a scheme for eradicating the system and the change is to be carried out within one year.

South Africa

Though women in S. Africa are still unsuccessful in gaining the Legislative vote they are making very good use of their possession of the Municipal vote. There are many Women Municipal Councillors and it is acknowledged that they have done good work. They have also a Woman Mayor in Germiston in the Transvaal.

Burma

Dr. Ma Saw Sa is the first Burmese woman to win a fellowship at the Royal College of Physicians and Surgeons in Dublin, and the first to be appointed to a Burmese institution, as superintendent of the Dufferin Hospital at Rangoon. Dr. Ma Saw Sa is also the first Burmese woman to take a trip round the world.

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The Sarada Sadan of Rangoon has received Rs. 2,300 towards its work as the proceeds of a benefit performance given for it by the Empire Theatre. The famous play "Sobhag Sundari" was staged on the occasion and the theatre was packed in support of the cause. A further sum of Rs. 1000 has been given by Rao Saheb S. R. Reddiar towards a motor bus and furniture needed for the extension of the work.

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Mrs. Tarapore, Sec., of the Sadan, and her helpers, Mrs. S. A. S. Tyabjee and Mrs. Gupta are to be warmly congratulated on the success of their appeal to the public for funds. The Association started only seven months ago and already has 85 pupils on its rolls, almost all adult Indian ladies.

Holland

By 41 votes to 36 the Dutch Second Chamber has passed a Bill enabling women to become Judges in the Dutch Courts.

Austria

The first woman has been called as a barrister in the Vienna Courts. Fraulein Mulzi Meier finished her legal studies some months ago and is to take her degree as a Doctor of Law. This young lady is now setting out along the prescribed way towards a barrister's practice, as she is practising in the Doblinger Criminal Court. The study of the law was not open to women in the old Austria. The Republic first granted this right.

France:

Madame Curie has been elected to the French Academy of Medicine. She is the first woman for 150 years to be elected to any French Academy.

Madame Curie is a noted woman surgeon and one of the foremost authorities on the use of radium in the world. On a recent trip to the United States she was received with great enthusiasm and a group of American women to show their appreciation of her work presented her with an ounce of radium. Although she had been working with it for years it was the first radium that she had ever owned.

Egypt

Madame Zaghlul Pasha, the Egyptian Nationalist leader, has addressed an appeal to her Nation to preserve unity and discipline. She asks each man and woman to say the following prayer: "Almighty God, give back our dear exiles to their country and may they find it radiant under the sun of independence."

Ireland

Miss Kyle, Belfast's first woman barrister, appeared in the Recorder's Court, Dublin, recently, when His Honor Judge Thomson took up the hearing of an ejectment civil bill.

Mr. W. M. Whitaker, K. C., with whom was Miss Kyle (instructed by Messrs. Peden and Reid) appeared for plaintiffs, His Honor welcomed Miss Kyle to his court, and said he hoped he would often have the pleasure of seeing her before him. The agent to the estate in question was examined with reference to the history of the holding by Miss Kyle, and cross-examined by Mr. G. B. Hanna, M.P.

Deputations from the Irish Suffrage Societies have waited upon Mr. de Valera and Mr. Griffith, the leaders of the present Irish political parties. The former promised to support any Bill brought forward in the Irish Parliament to give women the vote at the same age as it is given to men (at present only women over 30 years old are qualified for it). The latter refused to do anything in this matter at present as he said it would take eight months to make a new electoral roll and the next election must be held within three months. The women are not satisfied with his reply, as they believe a register could be compiled within three months, and they claim the carrying out of the pledge of equal suffrage rights for women and men which was incorporated in the proclamation of the Irish Republic in 1916 of which the Daill Eirann is the successor. When the suffrage Resolution was brought forward at the Dail it was defeated by 47 votes to 38. President Griffiths ended the debate by stating that when the Constitution of the Free State was set up he would see that women had equal voting powers with men.

England

Representatives of 44 women's societies held a meeting to protest against the recommendation of the Government that the force of Police Women Patrols should be disbanded as part of the scheme of national retrenchment. Statistics incontestibly prove that the Policewomen had reduced the number of convictions which came before the Courts during the last three years during which they have been acting and this has saved considerable public expense.

No fewer than 49, 813 cases had passed through the hands of the women police. Of these, 2,712 girls and women were placed in voluntary homes, provided by voluntary money, apart from the State, who would otherwise have come upon the rates, or passed in and out of prison; and 6,465 were helped to lead a new life. Such work represented actual saving of money to the nation, and should be reckoned as assets. True economy must be looked at from both sides.

TAMIL

சொத்து விஷயமாய் ஸ்திரீகளின் உரிமை

WOMEN'S INHERITANCE RIGHTS

By Sister Subbalakshmi, B. A.

இன்று இங்கு கூடியிருக்கும் நமது மஹா ஐக்கிய சங்கத்தின் முதல் தீர்மானம் :—

தென்னிந்திய ஸ்திரீ ஸமாஜம், ஸ்ரீ சாரதா ஐக்கிய சங்கம் ப்ரம்மசமாஜத்தின் பெண்களின் சமாஜக்கிளை, தென்னிந்தியப் பெண்மணிகளின் சமாஜம் மஹாராஷ்ட்ரப் பெண்மணிகளின் சங்கம் இவைகளின் ஐக்கிய ஆதரணையின் கீழ் கூடியிருக்கும் இச்சங்கமானது ஹிந்துப் பெண்மணிகள் அதிலும் முக்கியமாய் புருஷனையிழந்த ஸ்திரீகள் தங்கள் புருஷர்களுடைய ஸொத்தைப் பெறுவதற்குப் பாத்யதை யிருக்கவேண்டியது அதியவசிய மென்று நினைப்பதால் ஸ்ரீமான் T. V. சேஷகிரி ஐயரவர்கள் பெண்களின் தாயபாக விஷயமாய் இருக்கும சட்டங்களைச் சீர்திருத்துவதற்குச் செய்துவரும் முயற்சியை அதி ப்ரேமையுடனும் அதிக ஊக்கத்துடனும் ஆமோதிக்கின்றது.

இச்சந்தர்ப்பத்தில் ஸ்ரீமான் சேஷகிரி ஐயரவர்கள் செய்துவரும் முயற்சியாவது என்ன என்பது இங்குள்ளவர்களுக்குத் தெரியும்பொருட்டு இரண்டு மாதத்துக்கு முன்பு அவர்கள் ஸ்திரீகளுக்கு முன்னிலையில் செய்த ஒரு உபந்நியாசத்தைப் படிக்கிறேன்:

பழைய சட்டத்தின்படி பெண்மக்கள் சொத்துக்கு அதிபதிகளாயிருத்தல் கூடாது. காரணம் யாது? "சொத்தைப் பாதுகாப்பதற்கு வேண்டிய வலிமையில்லை" யென்று சொல்லக்கூடும். எம்மாதிரியான வலிமை வேண்டும்? தேகவலிமையா அல்லது. மனோவலிமையா? மனோவலிமைதான் அவசியம். ஸ்திரீகள் அநேகம் தலைமுறைகளாக தேகாப்பியாசமின்றி வீட்டிலேயே அடைபட்டிருப்பதால் ஆண்மக்களைக்காட்டிலும் தேகவலிமையில் குறைந்தவர்களே. ஆனால் மனோவலிமையிலும் புத்திகூர்மையிலும் சராசரிக் கணக்கெடுத்தால் புருஷர்களைக் காட்டிலும் பெண்களே மேலானவர்கள். (Darwin's theory). இதை ஆக்ஷேபிக்க யாராலும் முடியாது. இக்காரணம் இல்லாவிட்டால் வேறு என்னகாரணம்? எனக்கு தோன்றுகிறமட்டில் புருஷர்களினது 'நாம்' என்னும் மமதை யன்றி வேறில்லை. சட்டம் சாஸ்திரம் எல்லாம் புருஷர்களே எழுதியிருப்பதால் தமக்கு சௌக்கியமாய் எல்லாவற்றையும் செய்துகொண்டு ஸ்திரீகள் தங்களுக்கு அடங்கி யிருக்கும் வழியைத்தேடிக் கொண்டார்கள். பெண்களை எத்தனை விதமாய்த் திட்டி எழுதினாலும் கேள்வி முறையில்லை. ஸ்திரீகளுக்கு ஸ்வாதந்தரியம் கூடாது. அவள் புருஷனுடைய சொத்துக்களில் ஒருபாகம் அடிமைபோல் உழைத்துக்கொண்டு ஜீவனம் செய்ய வேண்டியது. முதலில் தகப்பன் இரண்டாவது புருஷன், பிறகு புத்ரன் இவர்களது ஆதரணையில் இருக்க வேண்டியது. மஹம்மதியர்களுக்கும் இவ்விதி இருக்கிறது அதாவது ஒரு சகோதரன் இறந்துபோனால் அவன் சொத்தை பங்கிட்டுக்கொள்ளும் சகோதரர்கள் அவனுடைய மனைவிகளையும் காப்பாற்றும்பொருட்டு பிரித்துக்கொள்ளுகிறார்கள். ஆனால் வித்யாசம் இது, மகம்மதிய ஸ்திரீகள் சொத்துக்கு அதிகாரிகள். புருஷனுடைய சொத்தில் சட்டப்படி அவர்களுக்கு பாத்யதை உண்டு. ஆதலால் அவள் யாரிடத்திலிருந்தாலும், அவன் சொத்தின் பொருட்டாவது அவளுக்கு மரியாதை கிடைக்கிறது. மலையாளத்தார்களுக்குள்ளும் மருமக்கள்தாயம் என்று ஆண்மக்கள் பௌருஷத்துடன் வெளிச்சென்று அலைந்து, சம்பாதித்து அந்தச்சொத்தை வெளிச்சென்று அலைந்து தேகப்பாடுபட்டு சம்பாதிக்கமுடியாத. பெண்மக்களுக்கு சட்டப்படி வைத்துவிட வேண்டியது. புருஷர்கள் தங்களுக்கு வேண்டியதை சம்பாதிக்க வேண்டியதே தவிர தகப்பனாரோ தமையனோ 14-வது தலைமுறை தாயாதியோ கஷ்டப்பட்டு சம்பாதித்து வைத்துவிட்டுப்போன ஆஸ்தியை இறந்தவர்களுடைய மனைவிகளையும் பெண்களையும சந்தி சிரிக்கவிட்டுத் தான் காலை நீட்டிக் கொண்டு சுகமாய் சாப்பிட்டுக் கொண்டிருக்கக்கூடாது. மலையாளத்தாரின் சட்டம் எத்தனை பௌருஷத்துடன் கூடினதாயிருக்கிறது பாருங்கள். (Chivalrous) நம்முடைய விதி அதற்கு நேர்விரோதமாயிருக்கிறது பெண்ணென்றால் பேயுமிரங்கும் என்பது வசனம். ஆனால் நம்மைப்பற்றிய மட்டில் அது பொய்த்துப் போயிற்று. பணமென்றால் பிணமும் வாயைத்திறக்கும், என்பதுபோல் சொத்து விஷயம் வரும்போது பந்துக்கள் என்னும் விசுவாஸம் கூடப் போய்விடுகிறது. எத்தனை ராஜகுடும்பங்களில்கூட பட்டத்தின்பொருட்டும் சொத்தின் பொருட்டும் எத்தனையோ நிர்த்தாக்ஷிண்யமான கொலைகள் ஏற்பட்டதாக சரித்திரங்களில் படிக்கிறோம். தாயும் பிள்ளையும் ஒன்றானாலும் வாயும் வயிறும் வேறு என்பது ஒரு சகஜமான பழமொழி. அதாவது ஒரு புத்ரனானவன் தன் தாயார்மீது எத்தனை விச்வாசமும் பக்தியுமுள்ளவனா யிருந்தாலும்கூட சொத்து என்னும் விஷயம் வரும்போது தாயாரை வெறுக்கவும் அவமதிக்கவும் ஆரம்பிக்கிறான். ஒரு ஸ்திரீயானவள் தன்புருஷன் சிறந்த தகுந்த அந்தஸ்திலிருக்கும்போது எத்தனையோ சிறப்புடன் மேன்மையாக பலராலும் மதிக்கப்பட்டு தன் பெண்கள் பிள்ளைகளால் கீழ்ப்படியப்பட்டு தனக்கிணையில்லை யென்னும்படி வாழ்கிறாள். புருஷனுக்கு அடிமையாக தன் பெற்றோர்கள் உடன் பிறந்தவர்களையும் மறந்து புருஷனே கதியென்று வந்தடைந்து அவனது குலப்பெயரே தன் குலப்பெயராக அவனது சுகதுக்கமெல்லாம் தன்னுடைய சுகதுக்கமாக பாவித்து உயிரொன்றும் உடலிரண்டுமாக வாழ்ந்து வருகிறாள். இவ்வளவு செல்வத்துடனும் சீருடனும் இருக்கும்போது புருஷனிறந்து போகிறான். இவளுடைய கதியென்ன? புருஷனுடைய சுகதுக்கங்களுக்கெல்லாம் இவளுக்கு முழுபாகமு மிருந்ததே தவிர அவனுடைய சொத்தில் இவளுக்கு பாகம் இல்லை. ஒரு புருஷனாவது தன் மனைவியை வேறொருவர் கைபார்க்க விடக்கூடாது. வேறு சுகங்களை யெல்லாம் இழந்து விட்டாலும் வயிறும் பசிக்காமல் அவள் இருக்கும்படி செய்துவிட்டுப் போக வேண்டுமென்று நினைப்பதே கிடையாது. மானம், குலம், கல்வி வண்மை அறிவுடைமை தானம் தவம் முயற்சி தாளாண்மை தேனின் கசிவந்த சொல்லியர் மேல் காமுறுதல் பத்தும் பசிவந்திடப்பறந்து போம். தான் என்னும் மமதை யொன்றுதானே புருஷனுடைய முக்கியகுணம்! நமது பிள்ளைகளிருக்கிறார்கள் பார்த்துக்கொள்வார்கள் என் மனைவிக்கு என்ன குறைவு என்று எண்ணுகிறான். ஆனால் ஒவ்வொரு புருஷனையிழந்த மனைவியும் தன்னுடைய எல்லா மேன்மையையும் இழந்துவிட்டு தன் புத்திரன் அவனுடைய மனைவி இவர்களிடம் பிச்சைச் சோற்றுக்கு நிற்கவேண்டியிருக்கிறது. எத்தனை பெண்கள் தங்களுக்கென்று அபூர்வமாய்ச் சிறிது சொத்துக்கிடைத்து விட்டால் அதைத் தன் சகோதரனிடம் கொண்டுவந்து கொடுத்து மோசம்போகிறார்கள். "இல்லானை யில்லாளும் வேண்டாள் ஈன்றெடுத்ததாய் வேண்டாள்" இச்சந்தர்ப்பத்தில் நம்முடைய கொடுமையான

சட்டத்தின் பயனாக நடக்கும் சில கண்ணராவிகளைச் சொல்லுகிறேன்.

(1) மாமியார் மருமகளிடம் ஜீவனாம்சம்.

(2) மருமகள் மாமியாரிடம்.

(3) தாயார் பிள்ளையிடம்.

(4) சகோதரி சகோதரனிடம்.

இக்கொடுமைகளை யெல்லாம் நிவர்த்தி செய்வதற்கு என் குறைந்தபுத்திக் கெட்டினமட்டில் ஒரு வழிதானிருக்கிறது.

தகப்பன் :—தன் குழந்தைகளுக்குள் வித்தியாசமே பார்க்கக்கூடாது. பிள்ளைகள் அதிகம் பெண்கள் குறைவு என்று எண்ணாமல் தன் முழு ஆஸ்தியையும் தன் மனைவிக்கும் குழந்தைகளுக்கும் சமபாகமாக வைப்பதற்குச் சட்டம் ஏற்படவேண்டும். அல்லது ஒரு புருஷன் இறந்தவுடன் அவன் உயில் எழுதி வைத்திருந்தாலும் இல்லாவிட்டாலும் அவன் ஆஸ்தி முழுவதும் அவனது மனைவியை யடைய வேண்டும். அவளுக்குப் பிற்காலமே புத்திர புத்திரிகளை யடையவேண்டும்.

ஒருவனுக்குப் புத்திரர்களின்றி புத்திரிகளே யிருந்தால் அவன் சொத்து தாயாதிகளுக்குப் போகவேண்டுமாம். என்ன அநியாயம்! புத்திரனைவிட ஆயிரம் மடங்கு புத்திரி அதிகம் என்பது சாஸ்திரம். அத்தனை அருமையாகப் பெற்று வளர்த்துத் தாலாட்டிச் சீராட்டி அமுதூட்டி வளர்த்த பெண்களுக்குத் தங்கள் அருமையான தகப்பனுருடைய ஆஸ்திக்குப்பாத்யதை யில்லையாம். இந்தத் தகப்பனுர் எப்பச்சாவார் இவர் சொத்து நமக்கு எப்பக்கிடைக்கும் என்று காத்துக்கொண்டு இவர் சாவை எதிர்பார்த்துக்கொண்டு இருக்கிறான் இவருடைய 14 ஆவது தலைமுறை திண்ணைதூங்கி தாயாதி ஒருவன், அவன் வந்து சொத்தை யடித்துக்கொண்டு போக வேண்டியது, சிறிதேனும் இரக்கமின்றி மனைவியும் மக்களும் சொத்துக்கு பறக்கவேண்டியது. இந்தச் சட்டத்தை ஏற்படுத்தின மஹான் எத்தனை ஏழைப் பெண்கள் பரிதாபகரமான கண்ணீருடன் சபிக்கும் சாபத்துக் குள்ளாகி நரகத்தை அனுபவிக்க வேண்டுமோ அல்லது தாங்கள் ஏற்படுத்தின சட்டத்தின் பயனாக அவர்களே அனேகப் பெண் ஜென்மம் எடுத்து அருமையாகப் பெற்றெடுத்து வளர்த்த பிதா சொத்துக்கும், சுகதுக்கங்கள் பெருமை சிறுமைகளை யெல்லாம் உடனனுபவித்த புருஷன் சொத்துக்கும் பாத்யதையின்றிக் கெட்டலைவார்களோ அறியோம்.

நாகரிகம் முதிர்ந்துவரும் இந்தக் காலத்திலும் வழக்கம் வழக்கம் என்று சொல்லிக்கொண்டு துன்பத்தை யனுபவிக்காமல் நமக்கு வேண்டியதை நாமே கேட்டு கொள்ளாவிட்டால் மமதையுள்ள புருஷர்கள் நமக்காகத் தாமாகவே வந்து செய்து விடமாட்டார்கள். ஸ்ரீமான் சேஷகிரி ஐயரவர்களைப்போன்று ஸ்திரீகளின் நிலைமையை உயர்த்த வேண்டுமென்று கருதுபவர் கோடியில் ஒருவர். அநேகர் நாம் இறந்து போகுமுன் ஏதேனும் தகுந்த ஏற்பாடு செய்ய வேண்டுமென்று எண்ணிக்கொள்பவர்கள். ஆனால் செய்வதில்லை. சட்டங்கள் ஏற்படுமட்டும் ஒவ்வொரு புருஷனும் சாவு எந்த நிமிஷத்தில் வருமோ என்பதை ஞாபகத்தில் வைத்துக்கொண்டு தகுந்தபடி உயில் எழுதி வைக்கவேண்டும் என்றும் உறுதியாவது இருக்குமானால் ஸ்திரீகளின் கதி சீர்திருந்தும்.

ஸ்திரீகளின் தன்மை :—இரக்கம், கருணை, பக்தி, இம் மூன்றையும் அப்யசிக்க நேரும்போது தன்னையே மறந்து போகும் தன்மை ஒருவகுப்பினருக்கு மாத்திரமேயிருக்கிறது அதுயார்? ஸ்திரீகள்.—வாஷிங்க்டன் எர்விங். அப்படிப்பட்ட பெண்மணிகளின் பரிதாப ஸ்திதியை பார்த்தும் இரக்கமில்லாமலிருப்பது புருஷன். மனுதர்மத்தில், எந்த வீட்டில் ஒரு பெண் சந்தோஷமின்றிக் கண்ணீர்விட்டுத் துன்புறுகிறாளோ அதற்குக் காரணமாயிருந்த புருஷன் அந்தக் கண்ணீர் ஒவ்வொரு சொட்டுக்கும் நரகத்தை அனுபவிக்கிறான் என்று சொல்லப் பட்டிருக்கிறது. சொத்தைப்பற்றிச் சொல்லியிருக்கும் சட்டப் புத்தகத்திலேயே இதுவும் சொல்லப்பட்டிருக்கிறது. ஆனால் இதைக் கேட்டால் புருஷனுக்கு பரிஹாஸமாயிருக்குமே தவிர அந்தக் கண்ணீரைப் பரிஹரிக்க வழிதேடப் போகிறார்களா? தங்களுக்கு சௌகரியமான சட்டங்களை யெல்லாம் எப்படி ஏற்படுத்திக் கொண்டார்களோ அப்படியே நாமும் நமக்கு அனுகூலமானவைகளைச் செய்து கொள்ள முன் வந்து முயற்சி செய்தாலன்றி நமக்கு எதுவும் கிடைக்காது. இதர நாட்டுப்பெண்களெல்லாம் வித்தையிலும் நாகரிகத்திலும் முன்னேற்றத்தை யடைந்து வரும்போது நாம் மாத்திரம் பின் தங்கி யிருப்பது மிகவும் அவமான காரியம். எனக்குத் தெரிந்த சில பெண்கள் லா காலேஜில் சேர்ந்து சட்டம் படிக்க இஷ்டப்படுகிறார்கள். நாங்கள் கோர்ட்டுக்கும்போய் நியாயத்தீர்ப்பு செய்ய வேண்டும். வீட்டிலிருந்து கொண்டே சட்டந் தெரியாமல் பரதவிக்கும் பெண்களுக்கு அது விஷயமாய் புத்திமதி கூறவும் சட்டங்களை சீர்திருத்த உதவி புரியவும் இஷ்டமாயிருக்கிறதென்று சொல்லுகிறார்கள். இப்படிச்சொல்லும்படியான புத்தி வந்திருப்பதே நமது தேசத்தின் முன்னேற்றத்துக்கு ஒரு அறிகுறியே. நியாயமான வழியில் செல்ல ஒரு தைரியத்தையும் தேச முன்னேற்றத்துக்கு உழைக்க மனோவலிமையையும் நமக்கு ஈசன் அளிப்பாராக.

கடைசியாக ரபீந்திரநாத் தாகூர் அவர்களது ஒரு பாடலின் கருத்தைச் சொல்லி எனது உபந்நியாசத்தை முடிக்கிறேன்.

ஓ பகவானே, அநாவசியத்துக்கு பயப்படாமல் தைரியமாய் தலையை உயர்த்தி நிற்கவும், ஸ்திரீ புருஷ வித்யாசமின்றி அறிவு விருத்தி எல்லோருக்கும் பொதுவாயிருக்கவும், பொதுஜன நன்மை செய்யும் குணமின்றி தனித்தனி குடும்பங்களாகப் பிரிந்து, நாமெல்லாரும் ஒரே தேசத்தைச் சேர்ந்த சகோதரிகள் சகோதரர்கள் என்பதை மறந்து போகாமலும், எப்போதும் உண்மை, சத்தியத்தையே கடைப்பிடித்துக் கொண்டும் மேன்மேலும் நாம் எல்லா விஷயத்திலும் பரிபக்குவமடைய ப்ரயத்தனம் செய்து கொண்டும், அர்த்தமில்லாத அறிவீன மான காரியங்களை வழக்கம் வழக்கம் என்னும் கொடுமைக்கு உட்பட்டு செய்து கொண்டிராமல் அவைகளை மீறி மேல் செல்லுவதற்கு வேண்டிய தைரியத்தைக் கைக்கொண்டும் மேன்மேலும் நமது அறிவும் பக்தியும் விருத்தியடையும் மார்க்கத்தைத் தேடிக்கொண்டும் இருக்குமாறு அருள் புரிவாயாக.

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வேண்டுகோள்.

‘எண்ணிய முடிதல் வேண்டும்
நல்லவே யெண்ணல் வேண்டும்

திண்ணிய நெஞ்சம் வேண்டும்
தெளிந்த நல்லறிவு வேண்டும்

பண்ணிய பாவ மெல்லாம்
பரிதிமுன் பனியே போல்.’

[நல்லதை யெண்ணி எடுத்த காரியமியற்ற வல்ல நெஞ்சம படைத்து நல்லறிவு கொண்டு உய்யவேண்டும். பாவம் தன்னால் விரைவினி லொழியும்.]
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என் அன்பார்ந்த சகோதரிகளே!

நீங்கள் உண்மை கொண்டு உள்ளன்பு பெற்றுய்யும் வழிகள் பலவுள. அவைகளிற் சிலவற்றையேனும் கைப்பற்றியொழுகல் சாலச்சிறந்தது. உலகில் மனிதப் படைப்புக்கோர் சக்தி தேவதையாக விளங்கும் நீங்கள் நாடவேண்டிய நயங்கள் கீழ்க்கண்டுள:

1. 'தந்தை சொன் மிக்க மந்திரமில்லை.' 'தாய் சொல் துறந்தால் வாசகமில்லை,' என்ற ஆன்றோர் வாக்கை வேதமெனக்கொண்டு, தாய் தந்தையர்களைக் கண்கண்ட தெய்வங்களெனக்கருதி, வேண்டும் பணிகளியற்றி அன்னவர்களின் அன்பைச் சம்பாதித்துள்ள நன்மக்களெனப் பெயர் பெற வேண்டும்.

2. 'துணையுடையான் படைக்கஞ்சான்,' 'உடற்பிறப்பால் தோள்வலி போம்' என்ற மூதுரைகளை மனத்திறுத்தி உடன் பிறந்தவர்களை நன்கு மதித்து அவர்களுடன் நல்லுரையாடி நலம் பயத்தற்கான மனவொற்றுமை, உள்ளன்பு முதலியன வடைதல் வேண்டும்.

3. கலியாணமானதும் தாய் தந்தையர்களாகிபெற்றுக் கணவனைத் தவிர வேறு தெய்வங்களில்லை; வேறு உரிமையாம் பொருள்களில்லை; அரிதிற்கரிதான பொருளொன்று: அதுவே பாக்கியத்தாற் கிடைத்த பொருள்; அப்பொருள் உடலுயிர்க்காரணமாம் கணவனெனும் மெய்ப்பொருளெனக் கொள்ளவேண்டும்.

4. மக்கட்பேறுண்டானால் தமமக்களை நன்கு பரிபாலிக்கும் ஆற்றல் படைத்து, நன்னடையுடை பாவனைகளில் பழக வைத்து தம் மக்களுக்கு நல்லறிவு, நல்லொழுக்கம் முதலியன வூட்டவேண்டும். இதுவே தாய்மாரின் முக்கிய கடமை.

5. வீடுகளையும், வீட்டுப்பாத்திரங்களையும், உடைகளையும் நாடோறும் சுத்தமாய் வைத்துக்கொள்ளவும், வீட்டுக்குரிய இதர தட்டு முட்டுச் சாமான்களையும் உணவுப் பண்டங்களையும் வெகு பத்திரமாய் வைத்துக் கொள்ளவும், இல்லற நடத்து முறையை நன்கு அறிந்து நடக்கவும் பயில வேண்டும்.

6. அதிக ஆசை, அதிக வருத்தம், அதிக பயம் முதலியன நீக்கி அதிக முயற்சி, அதிக வேலை அதிக லாபம் முதலியன தேடவேண்டும். கர்வம், கோபம், பெருந்தூக்கம், நீடித்த நேரம் படுக்கை, மனவூக்க மின்மை, எப்பொழுதும் பயனற்ற பேச்சு முதலியன முற்றும் உதவா.

7. முன்னாளில் நமது முன்னோரில் உலகுள்ளளவும் நீங்காப்பெரும் அழியாப்புகழும் படைத்த ஸ்திரீ ரத்னங்களான நளாயினி, பாஞ்சாலி, சாவித்திரி, தமயந்தி, சந்திரமதி, கண்ணகி, பத்மாவதி முதலியோரின் சரித்திரங்கள் நன்குணர்ந்து அவர்கள் காட்டியுள்ள ஒற்றுமை நட்பு, நடுநீர்மை, உயர்தர அறிவு, நற்குண நல்லொழுக்கம் முதலிய நல்லறங்கள் கைப்பற்றியொழுக வேண்டும்.

என்னன்பு மிக்க சகோதரிகளே!

முற்கூறியவைகளைப் பெற வேண்டுமானால் நல்ல வழியில் கல்வி பயின்று நல்லறிவு பெறவேண்டும். பெறின் சுக வாழ்வு கிடைக்கும். நாட்டில் நன்மையும் செல்வமும் நல்கும் தின்மையும் பாவமும் சிதைந்து தேயும். ஆகையால் நலந்தேடுங்கள். நம் நாடுதான் முன் கொண்ட நன்னிலை மீட்டுமடையுமென்பதில் சந்தேகமில்லை.

Pandit E. A. G. விசாலாக்ஷி அம்மாள்.

சமாசாரக் குறிப்புகள்

Hon. E. S. Montagu

ஆனரபில் இ. எஸ். மாண்டேகு:—ஸ்ரீமான் மாண்டேகுவை விலக்கின விஷயத்தைப்பற்றி இந்திய புருஷர்களைப்போலவே ஸ்திரீகளுக்கும் மனவருத்தமுண்டு. இங்கிலாந்தின் சீர்திருத்தச்சட்டத்தில் ஸ்திரீஸ்வாதந்த்ரியத்திற்கு கிளாட்ஸ்டன் வழி செய்யத்தவறியதுபோலல்லாமல், ஸ்ரீமான் மாண்டேகு இந்திய ஸ்திரீகளுக்கு சத்தியமான மித்திரனாகவே நடந்தார். ஸர்வ இந்திய ஸ்திரீகளின் பிரதிநிதிகளை அவர் ஆதரவாய் வரவேற்றதோடு ராஜகீய விஷயங்களில் புருஷர்களைப்போல ஸ்திரீகளும் சமபாத்தியதை யடையுமாறு, மாகாணச் சட்டசபைகளில் ஸ்திரீகளுக்கும் வோட்டுரிமை கொடுத்ததற்கு அவர் முக்கிய உதவியாயிருந்தார். அவர் சீக்கிரம் தம் உத்யோகத்துக்கு வந்து சேருவாராக.

Women Lawyers

ஸ்திரீ வக்கீல்கள்:—ஸ்திரீகளை வக்கீல்களாக வரவொட்டாமல் அவர்களை ஸ்திரீகள் என்ற காரணத்தால்மட்டும் தடுப்பது சரியல்லவென்று டாக்டர் கௌர் ஒரு திருத்தம் பிரேரணை செய்தார். ஆனால் மாகாணச் சட்டசபைகள், ஹைக்கோர்ட்டு, ஸ்திரீ ஸமாஜங்கள் இவைகளின் அபிப்பிராயமறிந்த மேல் இவ்விஷயத்தை நிச்சயம் விவகரிக்கலாம் என்று ஸர் வில்லியம் வின்செண்ட் உறுதி கூறினதினால், டாக்டர் கௌர் தம் பிரேரணையை நிறுத்திக்கொண்டார். ஸ்திரீகள் வக்கீல் உத்தியோகம் பார்த்துவரலாம் என்று பீஹார் சட்டசபையில் தீர்மானம் ஆகிவிட்டது. ஓ! மற்ற மாகாணங்காள்! இந்நன்மாதிரியைப் பின்பற்றுக. ஸ்திரீகளின் இந்திய ஸமாஜத்தார்களும், மதராஸ் பட்டபரீக்ஷைகளில் தேர்ந்த பெண்மணிகளின் சமாஜமும் இத்திருத்தத்துக் கனுகூலமாகத் தங்கள் அபிப்ராயத்தை வற்புறுத்திக் கூறுகிறார்கள்.

Bombay Committee of Enquiry into Prostitution

பம்பாய் சட்டசபையில் நிகழ்ந்த விவகாரத்தின் பயனாக விபசார விசாரணைக் கமிட்டி ஒன்று ஏற்படுத்தப்பட்டிருக்கிறது. எத்தகைய சட்டங்களைச் செய்தால் அந்நகரில் விபசாரம் குறையுமோ, எம்மாதிரி முயற்சிகளால் அதை அதிகரிக்கவொட்டாமற் செய்யலாமோ அம்மாதிரியான யோசனைகளை அக்கமிட்டியார் எடுத்துச் சொல்லவேண்டும். ஆனால் இவ்விஷயங்களை நேரில் தெரிந்து இவ்வக்கிரமக் கொடுமைகளில் அகப்பட்டவரை மீட்டு ரக்ஷித்திருக்கிற அநுபவசாலிகள் இக்கமிட்டியில் இராதது அதிருப்தியே. பர்மா, இலங்கை முதலிய இடங்களில் எல்லாம் வியபிசாரிகளுக்கு வீட்டுக்காரர்கள் குடியிருக்க இடம் கொடுக்கக் கூடாதென்று சட்டம் திட்டம் செய்திருக்கிறது; வியபிசாரிகளைக் கூட்டிவைப்பவர்களுக்கு கடுமையான தண்டனை விதிக்கிறது. இந்தியாவிலும் அம்மாதிரி சட்டங்கள் செய்தால் பம்பாய், கயா, காசி, முதலிய நகரங்களில் இவ்விபசாரத்துக்காஸ்பதமான, அபாயமும், அக்ரமமும் உள்ள அந்தகாரமான இடங்கள் ஒழிந்துபோம். ஜனஸமுதாய ஊழியத்துக்காக ஏற்பட்ட த்ரைமாஸிக பத்திரிகை இவ்விஷயத்தைப்பற்றி நன்கு எடுத்துரைக்கிறது.

Power of the People over Taxation

வரி விதிப்பதில் ஜனங்களுக்குள்ள பாத்தியதை:—இவ்வருடம் இந்தியா கவர்ண்மெண்டார் உப்பு வரியை அதிகரிக்கப் பார்த்தார்கள். ஜனங்கள் தங்களுடைய பிரதிநிதிகளை நேருக்கு நேரே தேர்ந்தெடுத்துச் சட்ட சபைக்கு அனுப்

பியதன் பயனாக அச்சட்டம் நிறைவேறாமல் தடுக்கப்பட்டது, அப்படியே பருத்திநூற் சரக்குகளுக்கும் அதிக வரி விதிக்கப்படாமல் தடுத்து மேற்படி சரக்குகள் அந்ய தேசத்திலிருந்து வருமானால் அவைகளுக்கு அதிக வரியும் போட்டிருக்கிறது. இதனாலேயே ஹோம்ரூலின் பிரயோஜனம் எவ்வளவு என்பது தெரிகிறதாகையால் நாம் அதற்காக முயலுகிறோம்.

Women's Magazines

ஸ்திரீகளின் பத்திரிகைகள் :—இந்தியாவில் ஸ்திரீகளுடைய பத்திரிகைகள் அநேகம் இப்போது ஏற்பட்டுவருவது ஒரு விசேஷமே. வங்காள ஸ்திரீகளுக்கு ஒரு பத்திரிகை-மாடர்ன் ரிவ்யூ பத்ராசிரியரும் அவர் புத்ரிகளுமாகச்சேர்ந்து நடத்திவருகிறார்கள். அது அம்மாகாணத்தில் நன்கு பலராலும் வாசிக்கப்படுகிறது. ஸமாஜ ஜீவன் என்ற குஜராத்தி பத்திரிகையும், மஹிளா என்ற மலையாளப்பத்திரிகையும் **ஆந்த்ர-லக்ஷ்மீ** என்ற தெலுங்குப்பத்திரிகையும் **சிறு கிறிஸ்தவப்பெண்களின் சங்கத்தாருடைய** ஒரு பத்திரிகையும் உலவி வருகின்றன. நம் "ஸ்திரீ தர்ம"த்தைப்போலவே இருபாஷைகளில் "இலங்கைமாதா" என்ற ஒரு பத்திரிகை வெளியாகப்போகிறது. இவை யாவும் பொதுப் பத்திரிகைகள். இந்து பாகசாஸ்திர விஷயத்திற்காகவும் வீட்டு நிர்வாகத்திற்காகவும் மட்டும் ஒரு தனிப் பத்திரிகை ஏற்பட்டுளது. ஸ்திரீகளுக்கென்ற தனி சமாசாரப் பத்திரிகைகள் பர்மாவில் விட இந்தியாவில் அதிகம் உலவுகின்றன. ஆனால் இவ்விஷயத்தில் ஐரோப்பாவைவிட எத்தனையோ மடங்கு நம்தேசம் கீழ்ப்பட்டிருக்கிறது. நார்வேயில் ஒரு மாது பத்திரிகையொன்று ஆரம்பித்த ஆறு மாதத்திற்குள் 12,000 சந்தாதார்கள் சேர்த்திருக்கிறார். இந்தியாவில் நானா பாஷைப்பத்திரிகைகள் எல்லாவற்றிற்கும் சேர்ந்து பன்னீராயிரம் சந்தாதார்கள் இருப்பரோ என்பது சந்தேகமே. இப்பத்திரிகைகளை வாசிக்கும் பெண்மக்கள், தம் பெண ஜன்மத்தை உயர்வாகக் கருதி அபிமானிப்பாரானால், இப்பத்திரிகைகட்குப் புதிய சந்தாதார்களைச் சேர்ப்பது ஸ்வதர்மமாகும்.

Women's Interest in Arts and Crafts

கலைத்தொழில்களில் ஸ்திரீகளுக்குள்ள அபிருசி :—மதராஸ் லக்ஷ்மீவிலாச சபையார் சிறு பெண்களுக்கும் குழந்தைகளுக்கும் பலவிதக் கோலாட்டத்திலும் நாடகம் போடுவதிலும் தக்க பயிற்சி கொடுக்கிறார்கள். சபையின் பதின்மூன்றாவது வருஷோத்ஸவம் சமீபத்தில் நடந்தது. சென்ற வருஷத்தில் ஸபைத்தலைவர் 50 காலக்ஷேபங்கள் செய்ததோடு அநேக சிறந்த சரிதங்களை தங்கள் மெம்பர்களைக்கொண்டு நடிக்கச்செய்ததாகவும் தெரிகிறது. ஸ்திரீகளின் கலைஞானப்பயிற்சி பெரிதும் கவனித்தற்பாலது. இந்தியப் பெண்களுக்கு சித்திரமும், சிற்பமும், தாளவாத்தியங்களின் உதவியால் சரீரப்பயிற்சியும், ஸங்கீதமுங்கூட கற்பிக்கப்படுவது அபூர்வமாயிருக்கிறது. இவைகளில் ஸ்திரீகளுக்கு இயற்கையாயுள்ள அபிருசியை நாம் வளர்க்கிறதில்லை. விவாகமான ஒரு சிறு பெண் பட்டணத்தில் நடந்த கலைத்தொழிற்காட்சியை வந்துபார்த்துச் சொன்னதென்னவெனில், "நான் படங்களில் அதிக பிரியங்கொள்வதை ஓர் பைத்தியமென என் பந்துக்கள் நினைக்கிறார்கள். அவர்கள்மட்டும் சும்மாயிருப்பரானால் நான் உடுத்துக்கொண்டிருக்கும் இவ்விலை பெற்ற புடவையை விற்றுவிட்டு அப்படங்களில் ஒன்றைச் சந்தோஷமாய் வாங்கிக்கொள்வேன்" என்பதாம். அக்காட்சியில் வந்திருந்த செய்தொழிற் சரக்குகளில் சிலாக்கியமானது, சென்னை மாது ஒருவர் செய்தனுப்பிய அதிநயமான பருத்திநூற்கண்டு ஒன்றாம். அதோடு அவர் "என் சக்ரத்தின் பெருமை" என்று சீட்டொன்றும் எழுதியனுப்பியிருந்தனராம்.

Bombay Maternity and Infant Welfare and Nursing Service

பம்பாயில் பிரசவ சிகிச்சைக்கும் சிசு பரிபாலனத்திற்கும் ஒரு புது ஏற்பாடு:—அநேக தர்மங்களைச் செய்திருக்கும் இரண்டு பிரபுக்கள் பாட்டியா சாதியார்களுள் நிகழும் சிசு மரணத்தைக்குறைத்து தாய்மார்களின் சௌக்கியத்தை விருத்தி செய்வதற்கு விசேஷ பொருளுதவி செய்து வைத்திய சாலைகளை ஏற்பாடு செய்திருக்கிறார்கள். அவைகளுக்கு பூனா ஸேவாஸதனத்தில் பயின்ற இரண்டு மருத்துவச்சிகளையும் ஒரு ஸ்திரீ வைத்தியரையும் அமர்த்தியிருக்கிறார்கள். இவ்வாறு ஸேவாஸதனமானது தேசத்திற்கு அளவிறந்த நன்மையைச் செய்துவருவதால், அவ்விதம் பெருமை பயக்கக்கூடிய வழிகளில் இதர மாகாணங்களிலும் பெண்மணிகள் உழைத்து தேசத்துக்கு நற்கதியடைவிக்கலாம்.

A Message to Ceylon Women

இலங்கை ஸ்திரீகளுக்குக் கிடைத்த ஓர் நல் வார்த்தை:—"இலங்கை மாதா" என்ற பத்திரிகை அத்தேசத்து கவர்னர் மனைவியாகிய லேடி மானிங்குக்கு ஸமர்ப்பிக்கப்பெற்று, அவரிடமிருந்து பெற்ற நல் வார்த்தை பின்வருமாறு:

"இலங்கை மாதா" என்னும் பத்திரிகையினால் பெண்கள் விரைவில் விவேகப்பயிற்சியைப் பெற்று ஜனஸமுதாய அபிவிருத்தியைப் பெறுவர். வீட்டுக்காரியங்கள் பற்றிய அநேக விவரங்களையும் கூட இப்பத்திரிகை நன்கு விரித்துரைப்பதால், ஒரு ஜன்ம முழுதும் வீட்டு உழைப்பிலேயே அடிப்பட்டுத் தெரிந்துகொள்வதைவிட இதினின்று அதி சீக்கிரம் அநேக விஷயங்களை அறியலாம். எங்களைப்போல் அவ்வளவு சௌகரியங்கள் ஏற்படாவிட்டாலும் இத்தீவிலுள்ள ஸ்திரீகளும் தம் நகரபரிபாலன விஷயமாகவும் தேசீய விஷயமாகவும் இன்னும் தங்கள் அபிவிருத்திக்குரிய பல விஷயங்களாகவும் சிரத்தை யெடுத்துக்கொள்ள முன்வந்திருக்கிறார்களென்றே இதனாலறிகிறேன்.—ஒல்கா மானிங். ஸ்ரீமதி மிஸ்ஸஸ் ஜினராஜதாஸ அவர்களும் இப்பத்திரிகையில் ஓர் நல்லுரை எழுதியிருக்கிறார்.

Imprisonment of Mr. Gandhi

ஸ்ரீமான் காந்தியின் சிறைவாஸம் :—கவர்ன்மெண்டின் மேல் விரோதத்தைப் பரவச்செய்ததற்காக ஸ்ரீமான் காந்தி குற்றம் சாட்டப்பட்டு அவரும் அக்குற்றத்தை ஒப்புக்கொண்டதன்மேல் ஆறு வருஷம் காவலில் வைக்கப்பட்டிருக்கிறார். அவர் சிறைக்காவலால் அவரையும் விட அதிகமாய் தனிமையால் வருந்தக்கூடிய அவர் உத்தம பத்தினியாருக்கு அநுதாபத்தை காட்டுவர் அநேகர்.

TELUGU

ఉత్తమ దేశాభిమానము.

అయంనిజోపరోవేతి గణనాలఘుచేతసామ్
ఉదారచరితానాంతు వసుధైవకుటుంబకమ్॥ (మను.)

“ఈతఁడునావాఁడు. అనగా నాదేశస్థుఁడు. ఇతరుఁడు నావాఁడుకాఁడు” అనితలంచుట అల్పబుద్ధులస్వభావము. ఉదారస్వభావముగల వారికన్ననో, జగత్తంతయుకుటుంబము.

లోకమున సర్వత్ర ఉదారచరితులగువారి యందుఁ గానవచ్చు సుగుణసంపత్తిలో స్వదేశాభిమానమనునది మొట్టమొదటిది గనెన్నదగు. జన్మభూమిని ప్రేమించనివాఁడు సర్వభూతములను ప్రేమించుననుట యసంగతముగదా. సత్పురుషులందు స్వాభావికమై అన్నిగుణములకు మూలమైయుండునది పరోపకార తత్పరత్వము, స్వప్రయోజన విముఖత్వము. ఈయుత్తమగుణము నభ్యసించుట కవకాశములు పెక్కుత్రోవలం గన్పట్టుచుండ, స్వదేశాభిమానమనునది యద్దానికిరాజమార్గము. ఏదేశస్థులకుగాని కీర్తివచ్చినచో నాకీర్తి యాదేశమునందు జననమొందిన వారి యోగ్యతవలన వచ్చినదేగాని వేరువిధముగ గలుగదు.

అయినను యదార్థమగు దేశాభిమానమిట్టిదని తెలియక యనేకులు పొరబాటుపడి దానిం దప్పుత్రోవలంబోనిచ్చి యథార్థముగ దేశమునకు శాశ్వతమగు కీడుచేయుదురు. అనేకులు దేశాభిమానులమను భ్రాంతితో ననేకములగు క్రూరకృత్యములు చేసియున్నారు. స్వదేశాభిమానము, స్వమతాభిమానమువలె తప్పుమార్గములంబోయి యన్యద్వేషముగ మారుట సామాన్యముగ నున్నయది. అట్లుపోనీయక దానిని సరియయిన త్రోవకుఁ దిప్పుట యావశ్యకము. కావున దానిస్వరూపము విచారించఁదగు.

దేశాభిమానము ప్రేమరూపమైనది. ఎన్నడుగాని ద్వేషరూపము కాదని స్పష్టముగఁ దెలియవలెను. సద్గుణములన్నియును ప్రేమనుండి పుట్టునవి. దుర్గుణములన్నియు ద్వేషమునుండి యుత్పత్తియగునవి. ప్రథమమున కామక్రోధములు రెండును రజోగుణమునుండి పుట్టునవి. అందు మొదటిదియగు కామము అనగా స్వప్రయోజన పర్వతము సకలపాపములకు మూలమనియును, దానివలన జీవుఁడు క్రమక్రమమున జెడిపోవుననియును, కావున నాకామమును మొట్టమొదట జయింపవలెననియును భగవంతుడగు శ్రీకృష్ణులు గీతాశాస్త్రమునందు బోధించియున్నారుగదా.

సంగాత్సంజాయతేకామః, కామాత్క్రోధోభిజాయతే
క్రోధాద్భవతిసంమోహః, సంమోహాత్స్మృతివిభ్రమః
స్మృతిభ్రంశాద్బుద్ధినాశః, బుద్ధినాశాత్ప్రణశ్యతి॥

విషయములయందు రుచిపుట్టగానే, వానికై కామముత్పత్తియగు. కామమునుండి క్రోధముపుట్టును. క్రోధమునుండి సంమోహముకలుగును. అనగా నీకార్యము చేయఁదగినది, ఇదిచేయరానిది యను కర్తవ్యాకర్తవ్య వివేకములేకపోవును. అట్టి సంమోహమువలన, స్మృతివిభ్రమముకలుఁగును. అనగా మతిచెడును. దానినుండి బుద్ధి నశించును. దానివలన జీవుడు నశించును. అనగా పురుషార్థమును చెందజాలడు.

శ్లో॥ కామఏష క్రోధఏష రజోగుణసముద్భవః
మహాశనోమహాపాప్మా విద్ధ్యేనమిహవైరిణమ్॥
ఆవృతంజ్ఞానమేతేన జ్ఞానినోనిత్యవైరిణా
కామరూపేణకౌంతేయ దుష్పూరేణానలేనచ॥
ఇంద్రియాణిమనోబుద్ధి రస్యాధిష్ఠానముచ్యతే
ఏతైర్విమోహయత్యేష జ్ఞానమావృత్యదేహినమ్॥
జహిశత్రుంమహాబాహో కామరూపందురాసదమ్

కామమును క్రోధమును రజోగుణమువలన పుట్టునవి. ఎన్నడు తృప్తిచెందనివి. మహాపాపకరములు. వానిని శత్రువులుగ తెలిసికొనుము. ఆకామము జ్ఞానికి నిత్యవైరి. అది యగ్నివలె యెప్పటికిని తృప్తిపొందనిది. అది జ్ఞానమును కప్పివేయును. ఇంద్రియములు, మనస్సు, బుద్ధివీనిన్నిటిని ఆశ్రయించుకొని యుండును. వీనిమూలమున జ్ఞానమున్నావరించి, జీవుని అజ్ఞానమునందు ముంచి మోసము చేయును. (కావున) హేఅర్జునా, యీకామమును అణపరాని శత్రువును జయించుము.

ఈకామమునుజయించినచో దానినుండిపుట్టు క్రోధలోభములు మొదలగు దుర్గుణములన్నియు నశించును. కామక్రోధములు నశించినచో స్వదేశాభిమానము సైతమునశించునేమోయని తలంచరాదు. సర్వభూతసముఁడై, సర్వభూతహితకాముఁడయ్యును, స్థూలశరీరముతో పనిచేయువానికి భూమండలమంతయును సంచరించి లోకహితముచేయు నవకాశములు దొరకుట సామాన్యముగ దుర్లభముగదా! పరోపకారబుద్ధి వృద్ధికానుకొను తనకుటుంబమునకు వలయుసహాయముచేయుచు, స్వధర్మమును జక్కగ జరుపుచుండియు, తనకుటుంబమువాండ్రను ప్రేమించునటులనే తనగ్రామమువారిని, తనపరగణావారిని, తనదేశపుప్రజలను, అటులనే మానవకోటిని, భూతకోటిని తనప్రేమకుఁబాత్రులుగఁ జేయుచువచ్చును. అట్టిప్రేమ పైనచెప్పఁబడిన కామముకాదు. అట్టిప్రేమ జ్ఞానులయొక్కయు, పరమభక్తులయొక్కయు ముఖ్యమగు నైజగుణము. అప్రేమయించుకయైన ద్వేషముతో మిశ్రము కాకయుండును. ఇదిభగవంతుని “నిర్హేతుకజాయమానకటాక్షము”నకు ప్రతిబింబము. ఇదిమహాత్ములయొక్క స్వభావమని శ్రీశంకరాచార్యులు వివేకచూడామణియందు చెప్పియున్నారు.

శ్లో॥ అయంస్వభావఃస్వతఏవ యత్పర
శ్రమాపనోదప్రవణంమహాత్మనాం॥

ఇతరులశ్రమను తొలగించునిస్వభావము మహాత్ములగు వారలకు పుట్టుకతోవచ్చినస్వభావము.

మఱియు భగవంతుఁడు భక్తుని లక్షణములను చెప్పుచో భగవద్గీతయందు 12 వ అధ్యాయాంతమున, నిట్లుచెప్పియున్నారు.

శ్లో॥ అద్వేష్టాసర్వభూతానాం మైత్రఃకరుణఏవచ
నిర్మమోనిరహంకారః సమదుఃఖసుఖఃక్షమీ॥

అనఁగా నేభూతమునందుగాని ద్వేషబుద్ధియించుకయైన నుంచక సర్వభూతములకు మైత్రిగలవాఁడై అహంకార మమకారములవిడిచి సుఖదుఃఖములను సమముగ భావించుచు, ఓర్పుగలిగి వర్తించువాఁడె భక్తుఁడు. కావున భగవద్భక్తులగు వారెల్లరును ఇతరులయందు ద్వేషబుద్ధిలేకయే, సర్వభూతహితమును గోరుచు తనశక్తికొలఁది తనదేశమునకు మేలొనరించుచు అవకాశముదొరికినమాత్రము ఇతర

దేశములకు మేలుచేయ యత్నించుచుండవలెనుగాని, తనజన్మభూమికి మేలుగోరువాఁడు అన్యులద్వేషించియే తీరవలెనని యెంచరాదు. స్వదేశాభిమానమన్యద్వేష మిశ్రముకాక యుండవలెనని మొట్టమొదట గ్రహించఁదగు.

అన్యదేశములయందు ద్వేషము లేక యుండవలసియుననన నేమి? అన్యదేశస్థులు తనదేశమునకు వచ్చినపుడు తనయింటికివచ్చిన యతిథిని ఆదరముతో సన్మానించురీతిని, వారును, అతిథులవలెసన్మానింపదగినవారని యెంచవలెనుగాని వారన్యదేశీయులనియును, పరులనియును, ఆదరపాత్రులుకారనియును తలంచరాదు. అట్టిమైత్రినభ్యసించువారలు అన్నిదేశములవారి యాదరగౌరవములకు పాత్రులై తమదేశమునకెంతయో మేలుజేయఁజాలుదురుగాని, యన్యులయందపనమ్మకముతో వారల ద్వేషించుటవలన స్వదేశమునేకు మేలుచేయఁజాలరు. కావున మనస్సుచేతను వాక్కుచేతను, సర్వభూతహితమునుగోరుచు, కాయికముగ తాను పుట్టినదేశమునకు శక్త్యానుసారము మేలుచేయుచు, అవకాశము దొరికినంతమట్టుకు అన్యహితమును సైతము చేయువారలే యథార్థముగ స్వదేశాభిమానులని స్పష్టముగ నెఱుంగఁదగు. ఇది యసనాతనమగు నార్యధర్మసమ్మతము.

మానవులందఱు మనువుసంతతివారలేయని యాశబ్దార్థమే నిరూపించుచున్నదిగదా. అందరును, ఒక్కఁడగు భగవంతుని యంశములేయని శ్రీభగవద్గీతయందును, ఉపనిషత్తులయందును నిరూపింపఁబడియున్నదిగదా.

1. మమైవాంశో జీవలోకే జీవభూతస్సనాతనః॥ (గీ. అ ౧౫.)
2. యథాసుదీప్తాత్పావకాద్విస్ఫులింగాః సహస్రశః ప్రభవంతే సరూపాః తథా= క్షరాద్వివిధాః సౌమ్యభావాః ప్రజాయంతే తత్రచైవాపియంతి॥ (ముండకోపనిషత్తు.)

1. నా (భగవంతునియొక్క) యంశమే సనాతనమైన జీవుడై జీవలోకమున వర్తించుచున్నాఁడు.

2. చక్కఁగ వెలుగుచుండు గొప్పమంటలోనుండి వేలకొలఁది నిప్పురవలు అగ్నిసమాన గుణములగలిగి, బయలు వెడలుఁలాగున అక్షరుఁడగు బ్రహ్మమునుండి జీవులు వేలకొలది బయలువెడలి కడపట నాఅక్షరునియందే చేరుచున్నారు.

అట్లుండ నొండఱు మానవులపరులుఁగభావించి ద్వేషించుట పైన సూచించిన శ్రుతిస్మృతులకు విరుద్ధముగదా భగవంతుని, యొక్కయు భగవదంశసంభూతుడగు మనువుయొక్కయు బిడ్డలమగు మానవుల మందఱము ఏకోదరభావముతో సోదరులవలె అన్యోన్యమైత్రితోవర్తించుట సనాతనధర్మసమ్మతము. దేశకాలవైచిత్ర్యములనుబట్టి బాహ్యాచారము లెన్నివిధములుగ నుండినను ఇవియన్నియు జీవులపూర్వ కర్మానుసారములగు భిన్నరుచులనుబట్టి వచ్చినవని యెరింగి యట్టి భిన్నరుచులసహనము పరమపురుషార్థసాధనములలో నొకటిగ నభ్యసింపఁదగినది.

జన్మభూమి మేలుకొఱకు పాటుపడుటయందును వివేకముతో వర్తించుటయుక్తము. సామాన్యముగ పైపైనగన్పడుకష్టములఁ బోగొట్టిప్రజలకు మేలుచేయవలయునను నాశమంచిది. అయినను, తాత్కాలపు సుఖముమాత్రను యోచించుటకంటె, నంతకంటె శాశ్వతమగు మేలును చేయుటకుయత్నించుట శ్రేష్ఠము. ఇందుకుదృష్టాంతము. ప్రజలుసామాన్యముగ దరిద్రదశయందు బాధపడుచుందురనుకొనెదము. అట్టిజనమునకొకయన్నసత్రము నేర్పాటుచేసి వారియాకలితీర్చుట యుచితమే. అయినను అన్నముపెట్టుట అప్పటికష్టమును తొలగించినదైనను అదిస్థిరమై శాశ్వతమైన సహాయముకాదుగదా! దానికిమారుగ అచ్చటిజనులకందఱకొక జీవనోపాయమగు వృత్తినికల్పించి వారలకు తగినవిధమున వలయుద్రవ్యసహాయము చేసినచో వారలకు క్రమక్రమమున స్వతంత్రజీవనమును కల్పించినట్లగును. శాశ్వతమగు మేలు జనులకు చేసినట్లగును. అన్నముపెట్టి యొకటిరెండుపూటలు ఆకలి తీర్చుటకుమారుగ, శాశ్వతముగ, వారికిని వారిసంతతివారికి నొక వృత్తికల్పించిన మేలుగదా! ఇంతియకాదు. పక్వాన్నదానము చేయుచుండినచో, జనులు తమపొట్టపోసుకొనుటకైనను పాటుపడక, సోమరులై యెప్పుడును ఇతరులనే యాశ్రయించుకొనవలసియుందురు. అట్లుచేయక, వారలకొకవృత్తిని కల్పించినచో వారును వారిసంతతివారును తమతమ ఉదరపోషణమునకైనను పాటుపడి, వారియందునైజమగు సోమరితనమును తొలగించుకొని క్రమక్రమముగ నుత్తమస్థితికివచ్చుట కవకాశముగల వారగుదురు. మఱియునంతకంటెను శాశ్వతమగు మేలుచేయు నవకాశముకలిగినచో నదిచేయుటయంతకంటె శ్రేష్ఠము. ఒకటిరెండుపూటలన్నము పెట్టుటకంటె శాశ్వతమగు వృత్తిని కల్పించుట యెట్లు శ్రేష్ఠతరమో అటులనే శరీరపోషణమునకు చేయుసహాయముకంటె జ్ఞానదానముచేయుట శ్రేష్ఠతరము. బీదలకు విద్యనేర్పుటకు పాఠశాలలనిర్మించి వారలకు వలయుపుస్తకములు మొదలగు సామగ్రులనమర్చి విద్యనేర్పినచో దానిచే వారలు బుద్ధిమంతులై తమజీవనమును సంపాదించుకొనుటయేగాక, మంచిచెడుగులను న్యాయాన్యాయములను విమర్శించు శక్తిగలవారై వివేకముతో పరులకు సహాయముచేయ గలుగుదురు. మఱియును, కేవలము లౌకికవ్యాపారములకు వలయు విద్యనేర్పుటకంటె, జనులస్వభావములను జక్కఁదీర్చి, వారియందలి దుర్గుణములను బోగొట్టి సద్గుణములను నేర్పి, అభ్యసింపఁజేసి, చిత్తశుద్ధియొనర్చి, సత్స్వభావముగల సత్పురుషులుగఁజేయుట అంతకంటె శ్రేష్ఠము. ఆత్మజ్ఞానముబోధజేసి యుత్తమ పురుషార్థమును-అనఁగా మోక్షమును వారలకు సాధ్యముగఁజేయుట యన్నింటికంటె నుత్తమము. ఎల్లరును పైనసూచించిన విషయములను పరిశీలించి యందలి సారమునుగ్రహించి, తమతమ యోగ్యతానుసారముగ పరోపకార మొనరించుటకు యత్నించి దేశము మేలుకొఱకు పాటుపడుచు, సకలభూతముల శాశ్వతక్షేమమును మనసాకోరుచు,

అద్వేష్టాసర్వభూతానాం మైత్రఃకరుణఏవచ॥
అనుభగవద్వాక్యమున నుష్ఠించుచు కృతార్థులగుదురుగాక.

చిట్టనూరు రామయ్య.

ఆకుకూరల ఆరోగ్య సూత్రములు

Medical properties of Some Edible-plants.

పాలకూర, పొన్నగంటికూర, చిట్టికూర, తెల్లగలిజేరు, చక్రవర్తికూర, ఈయైదుకూరలను ఉపయోగించువారికి ఆరోగ్యము వృద్ధియగును. నేత్రములకు మేలు కలుగజేయును. ఇయ్యవి సాత్వికశాకములుగ పరిగణించి యోగులచేకూడ నుపయోగింపబడినట్లు యోగశాస్త్రముల గనబడుచున్నవి.

పాలకూర:—ఇది శాకములలో శ్రేష్ఠమయినది. దీనిని సంస్కృతమున శాకశ్రేష్ఠయనియే వాడెదరు. దీనిని అన్నివిధముల ఇరుగు, పులుసు, శాకములుగను ఉపయోగించెదరు. త్రిదోషశమనము జేయును. నేత్రములకు హితమును గలిగించును. నిత్యోపయోగ్యమున ఆయుర్వర్ధకము.

పొన్నగంటికూర:—జ్వరము, ఉబ్బసము, దగ్గు, ప్రమేహము, మూత్రకృచ్ఛ్రము, మూలరోగము, రక్తపైత్యము, ఈరోగములకు హితము. అరోచకమును పోగొట్టును. నేత్రరోగములకు మిక్కిలి హితకరము. మఱియు అన్నివ్యాధుల పథ్యము.

చిట్టికూర:—ఇది కూరగను, పులుసుగను, ఉపయోగింపదగును. కొంచము వేడిజేయును. త్రిదోషములకు హితకరము. కార్జమునకు హితముజేయుచు మలబద్ధమును బోగొట్టును. వత్సనాభివిషమును దొలగించును. దీనినుపయోగించుచున్న శరీరమున విషదోషములను జేరనియ్యదు. నేత్రములకు హితము. ఆరోగ్యవర్ధకము.

తెల్లగలిజేరు ఆకు:—ఇది కూరగను, పులుసుగను, నుపయోగింపనగును. కామిల, పాండువు, నంజురోగములు కలవారికి మిక్కిలి హితము. మూత్రబద్ధమునను మూత్రాశయ రోగములందును, శ్రేష్ఠము. నేత్రములకు హితము. ఆరోగ్యవర్ధకము.

చక్రవర్తికూర:—చలవజేయును. అరోచకమును, అగ్నిమాంద్యమును, ఆమవికారములను, గ్రహిణీరోగములను; విషదోషములను, అర్శస్సును, బోగొట్టును, నులిపురుగులను జంపును. జఠరమునకు బలమునిచ్చును. త్రిదోషశామకము కార్జమునకు బలమును జేయును. మలబద్ధమును బోగొట్టును. నేత్రములకు మేలు జేయును.

పులిచింతాకు:—దీనికూర చులకనైనది. పైత్యముల బోనణచును రుచినిబుట్టించును. ఆకలిని హెచ్చించును. పైత్యవ్యాధులయందును, వాతవ్యాధులయందును హితకరము. అతిసారముచేగలుగు గుదభ్రంశము (ఆసనముజారుట) అనువ్యాధికి మిక్కిలి హితము. దీనిని కూరగను, పులుసుగను, పచ్చడిగను నుపయోగింపనగును. కార్జమునకు (కడుపులో నిరుతిత్తి క్రిందనుండెడు మాంసఖండ విశేషము) బలమునిచ్చును. విరేచనమును చక్కగజేయును.

పుదీనా:—దీనిపచ్చడి అజీర్ణములను కడుపుబ్బరములను పోనడచును. రుచినిబుట్టించును. అపానవాతమును తగ్గించును. ఆకలిని హెచ్చించును, ఆమమును తొలగించును. అగ్నిదీప్తినిజేయును. వాతపిత్తకఫదోషములయందు హితకరము. అజీర్ణవిరేచనముల నిలుపును.

గుంటకలగరఆకు:—దీనిపచ్చడి కడుపుబ్బరమును, పేగులరచుటను, అజీర్ణములను తగ్గించును. పురాణ జ్వరములయందును, రక్తక్షీణమునను, పాండురోగమునను, కామిలారోగమునను హితకరము. విరేచనమును నిరాటంకముగ జేయును, కామిలాపైత్యవాతరోగులకు సంజీవని.

ఉసిరికకాయ:—ఇది ఊరగాయగను, పచ్చడిగను ఉపయోగింపనగును. ఉష్ణమును తగ్గించును. మధుమేహ బహుమూత్రరోగులకు సంజీవివంటిది. కామల, పైత్యము, పాండువు, అరోచకము, విషదోషము, రక్తదోషము, అనువ్యాధులను దునుమును. రుచిని బుట్టించును. మెదడుకుమంచిజేయును. నిత్యోపయోగంబున వ్యాధులనురాకుండ కాపాడును. ముదిమితనమును దెలియనియ్యదు. పాతఊరుగాయ చాలామంచిది.

అర్శోహరశాకములు:—బచ్చలికూర, చిర్రికూర, చక్రవర్తికూర లేక చుక్కకూర, బానంచికూర, పాలకూర, నీరుల్లియాకు, తుత్తిఆకు, లేక ముదరబెండ, కచోరములయాకు, పులిచింతాకు, చిత్రమూలపుఆకు, వీనిని పెరుగు లేక మజ్జిగవేసి ఉడికించి నూనె నెయ్యి గలిపి తిరగమాతనిడి యుపయోగించునది.

(ధన్వంతరి పత్రిక.)

వివిధ విషయములు.

ఫిజీద్వీపములలో భారత స్త్రీలకు సహాయము.

ఫీజీకిచేరిన "సువా" యనుపట్టణమున భారతీయ స్త్రీ బాలుర కొరకొక వైద్యశాల యేర్పరచబడి యున్నది. దానికి డాక్టర్ మిల్డ్రెడ్ స్టాలీ (Dr. Mildred Staley) యనునామె యధికారిణియైయున్నది. వారములో కొన్నిరోజులు ఆమె యావైద్యశాలకు వెళ్లుచుండును. తన వృత్తిలో చక్కగ పరిశ్రమము నొందిన యొక భారత స్త్రీ యావైద్యశాలలో మంత్రసానియై (nurse) యున్నది. సరియైన కట్టడము ననుకూలపరచి సమస్త పరికరముల నమర్చు నిమిత్తమా వైద్యశాలకు ఫీజీప్రభుత్వమువారు వలయునంత ద్రవ్యసహాయము నొసగియున్నారు. డాక్టర్ స్టాలీదొరసానిగారు ఫీజీద్వీపమున భారతస్త్రీలకు గలిగియుండు స్థితిగతుల నెరిగి వారికి సహాయముచేయుచు వచ్చిన ఆస్ట్రేలియాదేశపు సభకుచేరిన యొక సభ్యురాలైయున్నది.

చెన్నపురి శిల్పి మరి పారిశ్రామిక వస్తువుల ప్రదర్శనము.

స్త్రీ లిట్టి కౌశలవస్తువులనుంచి యుండు ప్రదర్శనశాలలకు పోయివచ్చుట యవసరము. ఏలయన వాటిలో తమగృహముల యందు సరియైన యేర్పాటులనుజేయు సదుపాయములు దొరకుటయేగాక, చిత్రపటముల నెట్టివానిని యేర్పరచుకొనవలయును, వాటిని గృహములలో నేప్రదేశమున నలంకరించవలయును, అనునిమొదలగు విషయములు మనసుకు స్ఫురించును. స్వదేశ శిల్పులచే కల్పింపబడిన నూతనాభరణములు, చీరలు, శాలువలు, జంఖానాలు, పరదాలు, చాపలు, మున్నగు సామానులు ప్రదర్శనశాలలలో నుంచబడియుండుటచే వాటిని జూచి నేర్పరులగుట కవకాశము గలుగును. చెన్నపురి నగరమున జరిగిన ప్రదర్శనమువంటి ప్రదర్శనములవలన అందమైన వస్తువులను కల్పించుశక్తి యేతరగతివారిలో నున్నదో వారివిషయమై సంతోషమును స్త్రీలకు పుట్టించుటయేగాక, తమ గృహములలో నావశ్యకవస్తువులుగాను, సుఖదాయకవస్తువులుగాను ఉపయోగించుటకు ఈస్వదేశపు వస్తువులే మంచివి యను బుద్ధిని గలుగజేయును.

శిశుమరణములు.

బొంబాయి నగరమున ప్రతిసంవత్సరము వేయింటికి ఎనిమిదివందల చొప్పున శిశుమరణములు జరుగుచున్నవని యొక శాసనసభ్యుడానతిచ్చినందున చాల భీతిల్లవలసివచ్చె. ఈ యభిప్రాయమును మరొకవిధముగ పిదప చెప్పినందున శిశుమరణముల సంఖ్య మరికొంత తక్కువగా నున్నదని తేటపడినను ఐదుసంవత్సరముల వయసులోపలనున్న శిశువుల మరణసంఖ్యయానగరమున యెక్కువయనియే తోచుచున్నది. పదివేలింటిలో నేడువేల శిశుమరణములు సంభవించుచుండుట నిజమే. ఇదియొక గొప్ప సమస్యయైయున్నను ఇతర దేశములలో నీసమస్యను చక్కగ పగలకొట్టి మంచియేర్పాటులను జేసియున్నారు. ఇంగ్లాండుదేశమున నిపుడు వేయింటిలో అరువది మంది శిశువులు మాత్రమే మరణము నొందుచున్నారు. ఇండియాదేశములో సైననో వేయింటిలో మూడువందల ఏబది శిశు మరణములు సంభవించుచున్నవి. ఈఘోరస్థితిని పోగొట్టునిమిత్తము "Lady Chelmsford All-India Maternity and Child Welfare League" యనుపేరుచే భారతరాష్ట్రీయ మాతృపోషణ మరియు శిశుసంరక్షణ సమితియొకటి యేర్పరచబడియున్నదిగాని దానికి తగిన ద్రవ్యసహాయము లేమిచే యనేకపనులు నిలిచిపోయియున్నవని ఆసమితియొక్క వార్షిక వృత్తాంతమువలన తెలియవచ్చుచున్నది. శిశు సంరక్షణస్థానముల నెక్కువగ స్థాపించుటచేతను, బాల్యదశలోనె తల్లులగు దుస్సంప్రదాయమును ఆపివేయుటచేతను ముందు మంచిఫలములు కాదగియున్నవి. నీటిలో పడి మునిగి పోవువారిని బ్రతికించువాడెట్లో అట్లే శిశువులను చావకుండ రక్షించువాడు సంఘమున సన్మాన్యుడగుచున్నాడుగాని అట్టి గౌరవము జూపబడిన వాని దృష్టాంతమును మేమిదివరకువిని కనియున్నారముకాము.

దేవదాసీలు.

దేవదాసీలుగా తీసికొని సాకుచే ననేక యనీతి కార్యముల కుపయోగించుచుండు పద్ధతిని ఆపివేయుటకై యొక చట్టమును నేర్పరచవలెనని భారతీయ శాసన మహాసభలో డాక్టర్ గౌర్ గారొక తీర్మానమును దెచ్చిరి. ఈవిషయమును రాష్ట్రీయ ప్రభుత్వమువారికి, బహుజనాభిప్రాయ సూచకసంఘముల తీర్మానమునకును విడువవలెనని మిష్టర్ రంగాచార్యులుగారొక సవరణను సూచించిరిగాని యది సాగక, మొదటి తీర్మానమే బహు జనసభ్యులచే నామోదింపబడి యంగీకృతమయ్యె. దేవాలయములలో దేవదాసీలను నియమించు పద్ధతి నాపివేయుటచే వ్యభిచారదోషమే దేశమున నిలిచిపోవుననిగాని తగ్గిపోవుననిగాని జెప్పవలవి కాదు గాని పవిత్రతమమైన దేవాలయములలో వ్యభిచారదోషము జరుగకుండుటకు ప్రత్యేకమైన నిరోధమేర్పడినట్లగుచున్నది.

ఇదియునుంగాక, బలాత్కారముగ చెరచబడు కన్యకల విషయమై "సమ్మతి వయస్సును" (Age of Consent) 12 సంవత్సరములనుండి 14 సంవత్సరములకు హెచ్చించు నిమిత్తమొక చట్టమును భారతీయ శాసనమహాసభలో తెచ్చుటకు శ్రీయుత సోహన్‌లాల్ గారి కనుజ్ఞనిచ్చియున్నారు. ఇంగ్లాండు దేశమున "కన్యకల యంగీకారవయస్సు" 16 సంవత్సరములు. ఈదేశమున 12 సంవత్సరముల వయసునందే బాలికలు చెర్పబడి బాధపడుచుండుట కడుశోచనీయ విషయమైయున్నది. ఇకమీద తన భార్యకు 14 సంవత్సరముల వయసుగాకమునుపే యామెతో సంపర్కము చేయ నెత్నించిన పెనిమిటి శిక్షార్హుడగుచున్నాడుగాన నీనూతన చట్టము మంచిదనియేతోచుచున్నది. భారతీయ శాసన మహాసభవారు తమకు కలిగిన యధికారమును బిడ్డల విషయమందును, స్త్రీల విషయమందును బహుజాగరూకతగాను, సహాయకరముగాను ఉపయోగించుచుండుట యెంతయో సంతోషకరమై యున్నది.

చెన్నపురి శిశురక్షణ సమాజము.

గత సంవత్సరమున నీసమాజవిషయమై చెన్నపురి పౌరులెక్కువ శ్రద్ధను, ఔదార్యమును జూపిరని సమాజము యొక్క 14 వ వార్షిక వృత్తాంతములో చదువుటకు చాల సంతసించుచున్నారము. ఆవెనుక సంవత్సరముకంటె గత వత్సరమున 2000 రూపాయలెక్కువ చందావచ్చినదనియును, కార్పొరేషన్‌వారు భిక్షాలయమునకు తగినంత సహాయము చేయలేదనియును తెలియవచ్చినది. వార్షికోత్సవ సమావేశ సభయందగ్రాసనమును వహించిన లోకల్ సెల్ఫ్ గవర్నమెంట్ మంత్రిగారు, ఇట్టి యనాథాలయములింకననేకములు స్థాపింపబడవలసిన దనియును, వీటికి కార్పొరేషన్‌వారెక్కువ సహాయము జేయవలసినదనియును నుడివిరి. శిశురక్షణాలయములను వృద్ధిజేయుటకు ప్రభుత్వము వారు తీరవు నిచ్చియుండుటయేగాక ఇందుకొఱ కెక్కువ ద్రవ్యమును శాసనసభవారు మంజూరు చేయుదురని నిరీక్షించుచున్నారు. నూతన భరతభూమికి బిడ్డలే యాధారముగాన వారిని చక్కగ కాపాడుట తమకు ముఖ్యధర్మమై యున్నదను సంగతి నెందరు సభ్యులు తెలసికొని యున్నారో మే మెరుగము

స్త్రీ పౌరసభ్యులు.

తమ పౌరసభను ప్రవేశించుటకు స్త్రీలకు గలిగియుండిన నిరోధమును కరాచీనగరపు పౌరసభవారు తీసివేసిరని వినుటకు సంతసించుచున్నారము. దీనివలన వారు నిజమున న్యాయశీలురనియు, ప్రవృద్ధిపరులనియు తేట తెల్లమగుచున్నది. ఈపౌరసభయొక్క సామాన్యసభలో నిదిగువ వ్రాయబడిన తీర్మానము జమ్‌షేడ్ జీ. యన్. ఆర్. మెహటాగారిచే సూచింపబడి ఒక సభ్యుడు తప్ప మిగతవారందరిచేతను యామోదింపబడి యంగీకృతమాయెను "మ్యునిసిపాలిటీ కార్యములను జరిపించుటకును, శాసించుటకును స్త్రీపురుషులిరువురును సమానమైన అధికారమును హక్కుబాధ్యతలను గలిగియుండవలసినదని ఈ (కరాచీ) సభ్యుల యభిప్రాయము."

రాబోవు సభ్యులనియామక కాలములో (Election time) స్త్రీలు సభ్యులగుటకు సిద్ధమగుదురని నిరీక్షించుచున్నారము. బొంబాయి మ్యునిసిపల్ ఆక్టును సవరించుటకై తేబడు చట్టములో స్త్రీలను నిషేధించు పంక్తులను రద్దు చేయుదురని తెలియవచ్చెడిని. ఇండియాలో జనోపకారము చేయుటకు తగిన యవకాశములు స్త్రీలకు క్రమక్రమముగ లభ్యమగుచున్నవి.

Women's Indian Association

Branch Reports :

Coimbatore : The number of members on the Roll is 65. 7 new members joined during the year. About 40 meetings were held on Mondays with an average attendance of about 25. Sympathisers also generally attended the meetings. 4 public meetings were convened at which Mrs. D. Jinarajadasa, Sreemathi Soundarammal, Sreemathi Balambal, and Sreemathi Annapurnammal delivered lectures on "the rights and responsibilities of women." The Library contains about 50 books. Classes are being held for elderly ladies for instruction in reading and writing Tamil. It is proposed to open classes for instructions in Rattan work and Needlework during the ensuing year.

Mrs. Bhasyam Singarammal,
Secretary.

Vettaikaranpudur : This Branch meets regularly on Sundays. *Stri-Dharma* and *Poorna Chandrodayam* etc., are taken up for study and discussion. The daughters of the members are specially useful in reminding members of the meetings. Early every Sunday morning they go out house to house inviting them to the meeting. They also gather flowers, decorate the picture of our President, get everything ready for the meetings and recite prayers at the beginning and end of them. The Branch has no building of its own but meets in the verandah of the Secretary's house. The general attendance is about ten which is not bad as the place is only a village and people are not yet accustomed to the idea of coming to a meeting. When Mr. L. Subramanya Iyer, Travelling Organiser of the Theosophical Society was here the Branch gatherad a large audience in the large upstairs hall of a local gentleman to hear him lecture on "the Dharma of Women".

Kunjammal,
Secretary.

Tuticorin : The Branch was started on December 8th by Mrs. Cousins and since then three meetings have been held. On December 17th we elected Dr. Annathai R. Abraham, L. M. & S., who takes a keen interest in the movement as President of our local Association here. On that occasion she gave us a very learned lecture on "Health". On the 21st, Mrs. Tungaswami, one of the joint Secretaries, wrote a paper on "Women's Education" which was kindly read by the President as the Secretary was away from the place. On February 20th Mrs. Gnanamuthu, a lady from Trichinopoly, gave us a very interesting lecture on "Women's duty".

We have twenty-seven members and hope that the Branch will grow stronger and stronger.

Our thanks are due to Mrs. Lakshmi Ammal, one of the Joint Secretaries, for her very skilful performances on the *Veena* with which she entertains the members at our meetings and to Mrs. Sundara Rao, the Mittadarini, who has ungrudgingly placed one of the rooms in her palace at the disposal of the Association.

S. G. Tungaswami,
Secretary.

Madanapalle : We deeply regret to record the passing away after only a week's illness of Strimati Pattammal, wife of Mr. R. Rangachariar, M. A. She was one of the foundation members of this Branch and for the first two years was an unfailing attender at all Mrs. Cousins' classes. Though family duties later encroached on her spare time she never lost her interest in the Branch. Though a native of Sivaganga she was an accomplished Telugu student and her husband always acknowledged his indebtedness to her for the help she gave him in translating Mr. C. Ramayya's Telugu book, "The Mirror of Theosophy" into Tamil. She was one of those who built this Branch into the flourishing condition which caused Mrs. Jinarajadasa to take it as an example of how a Branch should work when she started the Women's Indian Association. Alas! that so many clever women die so young in India! We can ill afford to lose them. Our deepest sympathy goes out to her husband and her four young children.